Digitized by the Internet Archive
in 2025

https://archive.org/details/guidetoimportant0000paul

A GUIDE

TO

IMPORTANT MISSION STATIONS

IN

EASTERN CHINA

(LYING ALONG THE MAIN ROUTES OF TRAVEL)

Edited by
Paul Hutchinson

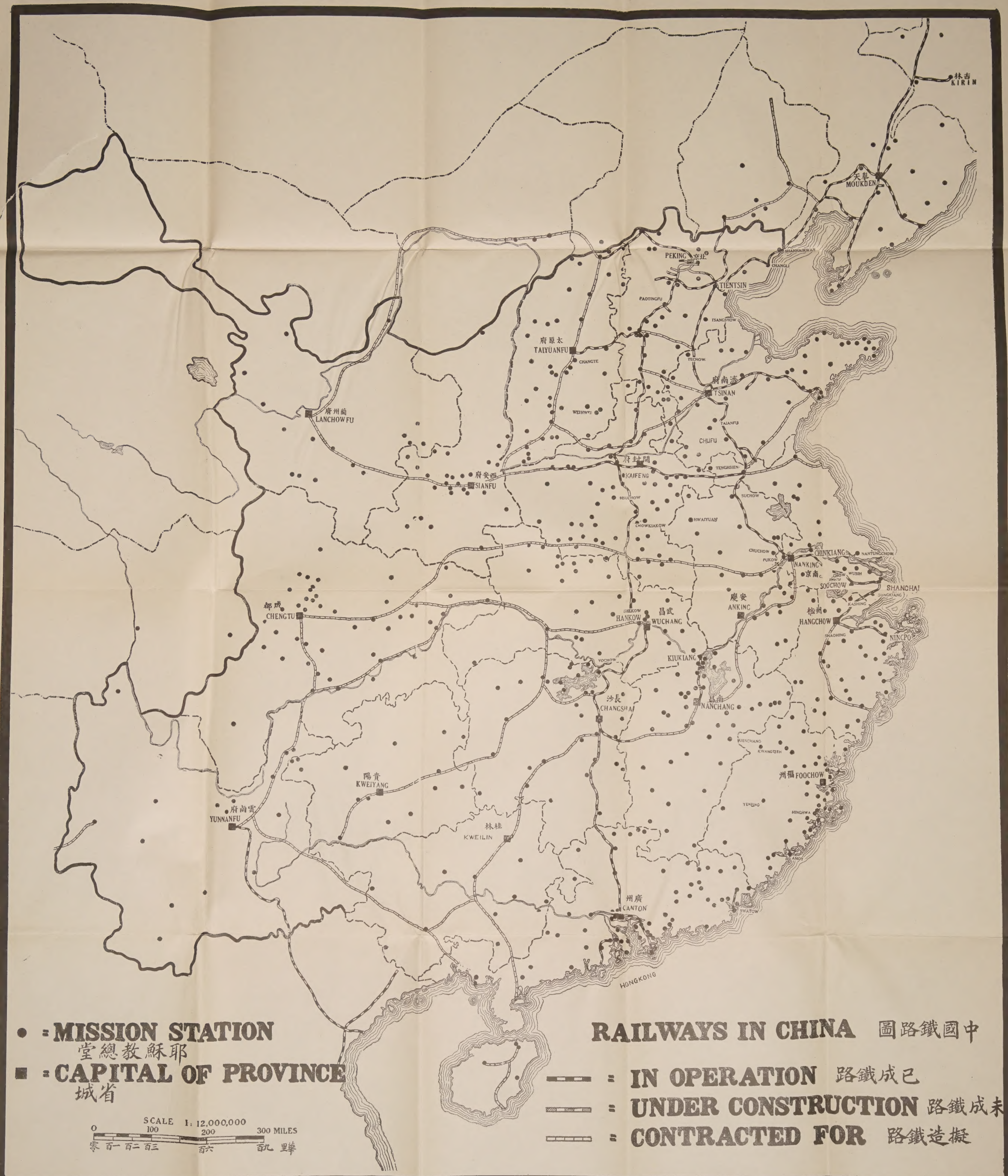
REPRINTED BY

CH'ENG WEN PUBLISHING COMPANY

TAIPEI 1971

DS
710
G84
1971

發行人：黃　成　助
發行所：成文出版社有限公司
地　址：台北市羅斯福路三段266—1號
電　話：三七〇一三二號
印刷所：東南印製廠有限公司
地　址：台北市和平西路二段70巷83弄29號
電　話：三七五〇二八號
中華民國六十年　月　日
登記證：內版台業字第1147號



● = MISSION STATION 耶穌教總堂

■ = CAPITAL OF PROVINCE 省城

SCALE 1: 12,000,000

0 100 200 300 MILES

零 一百 二百 三百 六百 哩

RAILWAYS IN CHINA 中國鐵路圖

— = IN OPERATION 已成鐵路

= UNDER CONSTRUCTION 未成鐵路

= CONTRACTED FOR 擬造鐵路

A GUIDE

TO

IMPORTANT MISSION STATIONS

IN

EASTERN CHINA

(LYING ALONG THE MAIN ROUTES OF TRAVEL)

Edited by
Paul Hutchinson

SHANGHAI
THE MISSION BOOK COMPANY
1920

TABLE OF CONTENTS

	PAGE
Preface	iii
China	1
Facts About China	4
The Approach to China	7
Tours Through Eastern China	8
A Flying Trip Through China	9
General Information	13
Accommodations for Travelers in China	18
First Route (Moukden-Peking)	23
Second Route (Peking-Pukow)	29
Third Route (Peking-Hankow)	65
Fourth Route (Hankow and vicinity)	71
Fifth Route (Hankow-Shanghai)	87
Sixth Route (Nanking-Shanghai)	103
Seventh Route (Shanghai and vicinity)	125
Eighth Route (Shanghai-Canton)	145
Vocabulary	181
Index	183

LIST OF ILLUSTRATIONS

	PAGE
Ch enmen Gate, Peking	30
The Charm That Is Peking	32
Temple of Heaven, Peking	34
Summer Palace, Peking	36
American Board Compound, Peking	37
Chemistry Class, Peking Women's College	37
Entrance to Nankai College, Tientsin	40
Paotuchuan Springs, Tsinan	46
Whitewright's Institute, Tsinan	47
Stone Road Up Taishan	50
Pillar at Top of Taishan	50

Taishan from Methodist Mission Compound, Taianfu.... 52
Grave of Confucius 53
Approach to Grave of Confucius 54
Pillars of Confucian Temple..... 55
Gables of Temple, Chufu..... 55
Temple of Ten Thousand Buddhas, Kaifeng..... 59
Throne Room of Sung Emperors, Kaifeng..... 60
Rug Merchants, Paotingfu..... 66
Self-Examination Hall, Taiyuanfu 68
Central China Union Lutheran Theological Seminary, Shekow..... 69
Yale Athletic Field, Changsha..... 82
French Catholic Cathedral, Kiukiang..... 88
William Nast College, Kiukiang..... 90
Mandarin Grave, Kiukiang 91
Jones Hall, Nanchang 92
Great Pagoda, Soochow..... 115
Birdseye View of Soochow 118
Kindergarten, Soochow..... 118
Beamless Temple, Soochow 120
Interior of Catholic Cathedral, Shanghai 126
Anglo-Chinese College, Foochow..... 149
Foochow Grave..... 151
Kushan Priest, Foochow 153
View of City, Yenping..... 154
Ruins from Fighting, Hinghwa..... 156
Idol Procession, Hinghwa..... 157
Types of Headdress, Hinghwa 158

LIST OF MAPS

Map of Mission Stations in China..... Frontispiece
Map of Peking ..... Facing page 31
Map of Wu-Han Cities ..... ,, ,, 73
Map of Changsha 80
Map of Soochow..... ,, ,, 115
Map of Shanghai ..... ,, ,, 127

PREFACE

This book has been prepared to meet a definite need. It is expected that the Convention of the World's Sunday School Association will bring to the Far East, in the Fall of 1920, a large number of travelers particularly interested in the work being done in the mission stations of the Orient. Many of these, it is known, will extend their tour through parts of China. In order that they may not miss the important facts in connection with mission work in this Republic, this book, at the suggestion of Mr. M. L. Swinehart, Far Eastern Director of Deputations for the Interchurch World Movement, has been compiled.

While not in any sense exhaustive, it is hoped that the traveler will find here enough to supply all the information required in a casual trip among the mission stations of Eastern China. As the title suggests, it has been necessary to confine the scope of the book to a consideration of the mission stations lying along the main routes of travel. When it is realized that only a small percentage of the missionaries in China live in stations containing more than five foreign workers, it can be seen that a detailed statement regarding all the places in which missionaries are at work would require a volume of large dimensions. Those travelers wishing to reach stations not described in this book can do so by making inquiries at the usual travel bureaus or at the larger mission stations in the vicinity of the places which it is desired to visit.

A special bureau of information will be maintained by the Interchurch World Movement at Yokohama for the benefit of delegates to the Convention of the World's Sunday School Association.

The committee in charge of preparing this book has been composed of E. C. Lobenstine, M. T. Stauffer, E. G. Tewks-

bury and Paul Hutchinson, the latter acting as editor. This committee regrets the hurried manner in which it has been necessary to collect the material, at the same time that it recognizes the debt of gratitude owing the correspondents who, in the mission stations, have given of their time to this cause. It is hoped that at some future date funds may be available for the publication of a complete guide book to the mission work of the Republic. In view of that hope, any corrections of, or additions to, the information presented will be gladly received by the members of the committee.

Shanghai, 1 August 1920

THE GUIDE

CHINA

The Republic of China is bounded on the north and northwest by Siberia; on the west by Russian Turkestan; on the south and east by India, Tonking and the Pacific Ocean, and on the northeast, by Korea.

The area of the country is 427,835 square miles, with a population generously estimated at 400,000,000 people. Within this area there is included not only the 18 provinces generally spoken of as China proper, but the four outlying territories of Manchuria, Mongolia, Thibet and Chinese Turkestan. Of these Manchuria and Chinese Turkestan are properly organized as provinces, and should be included within China proper. The 18 provinces, with their estimated population, according to the Encyclopaedia Sinica, are:

	Population
Anhwei	14,077,683
Chekiang	13,942,655
Chihli	22,970,654
Fukien	8,556,678
Honan	22,375,516
Hunan	20,583,187
Hupeh	21,256,144
Kansu	3,807,883
Kiangsi	16,254,374
Kiangsu	15,379,042
Kwangsi	5,426,356
Kwangtung	23,696,366
Kweichow	9,266,914
Shansi	9,422,871
Shantung	25,813,685
Shensi	6,726,064
Szechwan	54,505,600
Yunnan	8,049,672

Since 1911, when the Tsing dynasty was overthrown, China has been a Republic. The political organization has been in an unsettled state owing to the fact that no permanent constitution for the Republic has yet been adopted, and portions of the temporary constitution adopted in 1912 (better known as the Nanking Constitution) have been disregarded in actual practice. There is a president in Peking, Hsü Shih Chang, who took office in October 1918. The office of vice-president is at this writing, May 1920, vacant. Two parliaments are in existence; one in Peking and one, representing the so-called constitutionalist government, in Canton. The members of the parliament in Canton are drawn from the original parliament which sat in Peking until dissolved by President Li Yuan Hung in the summer of 1917. At present there are many signs pointing toward the breaking up of this Cantonese parliament.

At the head of each province there is a *tuchun*, or military governor, and a *sheng chang*, or civil governor. In theory these two officials are equal in power, but in practice, the military governor, controling as he does the troops situated within the province, is all powerful.

The armies of China at the present time contain from 500,000 to 1,000,000 soldiers. These armies hold their allegiance to the military governors who command them, rather than to the central government which pays them. The result is that the central government has little real power, being dependent for its existence upon the support of the military governors. This, together with the brigandage which has broken out in some quarters, tends towards a laxity in administration which will be seen in all parts of China.

Protestant missionary work began in China in 1807 with the arrival of Robert Morrison. Prior to the landing of Morrison the Roman Catholic Church had been at work in China for several centuries, and had built up a large and powerful community despite much persecution and official opposition. Morrison spent most of his life on the Island of

Macao, off Hongkong. Those who followed in his footsteps likewise made Hongkong and Canton, which had long had intercourse with the West, their base of operations. It thus happens that Protestant effort in China began in Kwangtung and spread slowly up the coast until it reached Peking and the Great Wall at the north. It was after the coastal cities were fairly well occupied that the impetus given by Hudson Taylor and the China Inland Mission began to push the Protestant missionaries back into the interior. Today the work of the evangelical denominations is to be found all the way from Canton on the south, to Peking and Shanhaikwan on the north; from Shanghai in the east, to interior Thibet in the west.

There are at the present time approximately 6,000 Protestant missionaries credited to the work of the various boards in China. The Chinese membership of the Protestant churches is approximately 400,000, with a Christian constituency about twice as large. Probably not more than 4,500 missionaries are on the field at any one time, owing to furloughs and sickness. There are about 25,000 Chinese workers, ordained and unordained. This fact in itself is one of immense significance, when compared with the history of the spread of Buddhism in China. According to the records it was more than 250 years before Buddhism won its first Chinese priest. In comparison, the spread of Christianity has been much more rapid.

Travelers seeking further information as to the present status of the Protestant missionary enterprise in China should consult the latest edition of the China Mission Year Book (not to be confused with the China Year Book,) on sale at the Mission Book Company, Shanghai. Before the end of the present year (1920) the Survey of Missionary Occupation, the most complete thing of its kind ever undertaken on a mission field, which has been gathered by the China Continuation Committee, will be available. Orders should be left with the Mission Book Company.

In dealing with Christian work in China due account should be given the missions of the Roman Catholic Church, which since the death of St. Francis Xavier in his vain attempt to reach Canton in 1552, has been ardently at work in the land. The ups and downs of their history are too many to be recited. At one time the Jesuits seemed to be in control of the court at Peking, a control broken by the fear of the emperor at the authority of the pope. At the present time there are eleven Roman Catholic congregations in China, beside the Macao bishopric, which is on a different basis. About 1500 foreign and 900 Chinese priests are at work, with about 2,000,000 adherents.

Travel within China today is comparatively easy. There are 6,200 miles of railway reaching many important centers, and river traffic on the lower Yangtze is reputed to be the best in the world. Where there are no railways or river steamers travel is by means of launches, junks, so-called rat boats, wheelbarrows, sedan chairs, donkey back, carts, and by foot. Many travelers, wishing to obtain a true impression of the work of the missionary, will find it worth while to undertake short trips by these means away from the well-beaten paths of travel.

FACTS ABOUT CHINA

The traveler who goes through China with his eyes open is bound to have more questions suggested than any Guide Book or guide can hope to answer. Dr. Arthur H. Smith, the author of several brilliant books on China, has said that the only people who claim to know all about China are the newcomers and the reporters.

But such a work as the Survey of Missionary Occupation of China, which will be placed on sale before the close of 1920, has disclosed facts that will probably be of great interest to all who have never been in this country. Here, for example, are just a few of them:

Two-thirds of China's population is concentrated in one-third of its area.

Mandarin is spoken in five-sixths of China proper.

There are more than 500 cities with a population of 20,000 and above.

There are over 60 cities in China with 100,000 inhabitants or more.

The student body of China numbers four and a half millions.

Since the Boxer uprising twenty years ago the Protestant churches have had an increase in communicant membership of more than 200,000 Christians.

There are more than 600 centers in which the 6,500 missionaries reside.

About half the Protestant missionary activity in China is British and Continental.

Ninety-nine per cent of the Roman Catholic missionary activity in China is Continental.

Between eight and twelve million dollars (gold) are expended annually in Protestant missionary work in China.

In one *hsien* (county) in the province of Fukien there is one Christian church member to every 25 people.

In southwest China one missionary baptized more than 1,500 tribes-people (aborigines) last year.

More than 110,000 portions of the New Testament in the National Phonetic Script have been sold during the last ten months.

Only 65% of the church members in China can read the Bible in the vernacular, but only 5% of the rest of the population can read.

Eighty-five per cent of the children in mission schools never progress beyond the lower primary grades.

One in every forty persons in China is a Moslem. There are more than four Moslems to every Christian (Protestant and Roman Catholic).

The Peking government appropriated in 1920 eighteen times as much money for military purposes as for education.

There are said to be more than 2,000,000 Buddhist priests in China.

Seventy per cent of the Protestant Christians reside in the coast provinces.

Almost one-sixth of the Protestant Christians reside in Kwangtung.

Seven-eighths of the ordained ministers of the Chinese church are in provinces along the coast.

Approximately one-fifth of China proper is as yet unclaimed by any Protestant missionary society.

A much larger proportion tho claimed cannot yet be said to be adequately worked.

Thirty-five per cent of the hospitals of China have no graduate nurse supervision, and fifty-two per cent have no foreign nurses.

For the whole of China and Manchuria there is one mission hospital bed to approximately every 25,000 people.

These are just facts picked at random from the material collected in the Survey. Travelers with a real desire to understand the missionary situation in China will not leave without placing an order for this book with the Mission Book Company, Shanghai.

THE APPROACH TO CHINA

Most travelers will enter China through one of three gates, namely, by rail coming from Korea through Moukden to Peking, or by water, crossing from Japan to Shanghai, or from Manila to Hongkong.

The Chinese customs, under foreign supervision, is in control at all these entrances. Travelers not importing guns, ammunition, opium, morphine, or other habit-forming drugs need not fear the activities of the customs agents. Upon most new goods there is a customs duty leviable of a nominal 5%. Personal baggage is rarely ever regarded as dutiable.

For the purposes of this guide book it will be assumed that the traveler is entering China at Shanhaikwan on the Peking-Moukden Railway. No difficulty, however, should be experienced in reversing the information here given in order to follow a trip beginning either at Shanghai or Hongkong.

Clothing requirements during the summer do not vary much in any part of China. Male travelers will find a pith helmet of great value and women will need to provide themselves with hats having wide brims. Glasses to correct the glare of the sun and protect from the dust are also valuable. White clothing is almost universally worn. In the winter the temperature varies from extreme cold in the north to warmth in the south. Those reaching China after the first of October would be well advised to bring with them just about such clothing as they would carry if traveling in the United States at that time of the year from Minneapolis to Louisiana.

Information as to currency or trans-shipment of baggage or railway and steamer rates will be found elsewhere in this booklet.

TOURS THROUGH EASTERN CHINA

In order to make this Guide Book as useful as possible, the description of cities and mission stations has been grouped in certain "routes," such as are usually followed by the traveler. In the text will be found suggestions for certain side trips for those who have the time to make them, and these trips will be of inestimable value in giving the tourist a true conception of the ordinary life of the Chinese, as well as of the work being done by the missionaries. It is recognized, however, that most visitors will not be able to do more than follow these principal routes.

Route 1. To Peking from Moukden via the Peking-Moukden Railway. Passing through the Great Wall at Shanhaikwan, the route touches Changli and Tientsin before reaching Peking.

Route 2. From Peking to Pukow via the Peking-Moukden and Tientsin-Pukow Railways. Leaving Peking over the former line the route passes through the region crossed by the Allies in 1900 before reaching Tientsin, where the traveler changes cars at the Tientsin station. Proceeding south the leading cities touched are Tsinanfu, Taianfu, Suchowfu, Pengpu and Pukow, from which terminus the ferry carries the traveler across the Yangtze river to Nanking.

Route 3. From Peking to Hankow via the Peking-Hankow Railway. The principal cities seen en route are Paotingfu, Changte, Weihwei, Kioshan and Shekow.

Route 4. Trips from Hankow to the neighboring cities of Wuchang and Hanyang, and to such cities as Changsha and Yochow.

Route 5. From Hankow to Shanghai by water. Passing down the Yangtze river the cities of Kiukiang, Anking, Wuhu, Nanking, Chinkiang and Nantungchow are seen. At Nanking it is possible to transfer to the railway, and follow Route 6.

Route 6. From Nanking to Shanghai by rail. On the Shanghai-Nanking Railway the cities of Chinkiang, Changchow, Wusih and Soochow being the principal mission stations seen en route.

Route 7. Trips from Shanghai to the neighboring cities of Sungkiang, Kashing, Hangchow, Shaohing and Ningpo.

Route 8. From Shanghai to Canton. By boat down the coast, stopping en route at the important port cities of Foochow, Amoy, Swatow, Hongkong, and from thence by rail or river steamer to Canton.

These routes may, of course, be reversed. It is as easy to enter China at Hongkong and proceed north, as at Peking and travel south.

A FLYING TRIP THROUGH CHINA

For some travelers an extended trip to the centers mentioned in this Guide Book may be impossible. They may find their visit limited to a few hours in important cities, and glimpses from the windows of railway trains while in transit. Such a trip need not be as futile as is sometimes declared. Herewith are suggested sights that may be seen in some of the principal cities, together with curios which are on sale. This "flying trip" has been arranged in tabular form for greater convenience in reference.

Name of City	*Principal Curio*	*Important Sights*
Shanhaikwan		Two minutes before entering station, train passes through Great Wall. On one side see Wall as it sweeps over the mountains, on other side, as it runs into sea, 1/2 mile away.

Name of City	*Principal Curio*	*Important Sights*
Pehtaiho		The principal summer resort of North China. Before reaching station look to left and see the Summer Sanitorium houses.
Tientsin	Rugs	Nankai School, a Chinese private school, Chang Po-Ling president, one of the most famous in China.
Peking	Cloisonne Brass.	From the top of the Chienmen Gate near the railway station, a general view of Peking may be obtained. Directly to the north is the Imperial City and the buildings now occupied by the President. To the right, and directly below, is the American Legation, and nearby the buildings of the other Legations. The tiled roofs of the Rockefeller Union Medical College may be seen to the northeast. To the extreme east is the present location of the Peking (Christian) University. To the south can be seen the dome of a temple near the Altar to Heaven. This latter can also be seen to the left directly after the train passes through the wall of the Southern City of Peking.

Name of City	*Principal Curio*	*Important Sights*
Tsinanfu		Note Japanese garrison and wireless station, east of railway station. Whitewright Museum (Extension department of Shantung Christian University).
Taian		Taishan, sacred mountain. Seen from railway station, looking northeast. Grave of Confucius, at Chufu, best reached from here.
Nanking	Satin	University of Nanking. Examination halls.
Soochow	Jade Embroidery (at Southern Methodist School)	Great Pagoda.
Hangchow	Silk	Hospital of Universal Benevolence (C. M. S.). Dr. D. Duncan Main. Chinese manufacture of drugs. Hangchow Bore (at proper season).
Shanghai	[Almost any Chinese product can be secured.]	Catholic Mission at Siccawei. St. John's University. Commercial Press. China Continuation Committee. National Committee Y. M. C. A.

Name of City	*Principal Curio*	*Important Sights*
Hankow-Wuchang	[Almost any Chinese product can be secured.]	American Church Mission and Cathedral.
Hanyang		Hanyehping Iron Works.
Kiukiang	China	Hospital of Dr. Mary Stone. Note Kuling Sanitarium on the mountain to the west. Kuling principal summer resort of Central China.
Ningpo	Wood carving	Wholesale fish market.
Foochow	Lacquer	Methodist Institutional Church. American Board Mission.
Swatow	Drawn work Guava jelly	American Baptist Mission. Former homes of Drs. Ashmore and Gibson.
Hongkong	[General]	The Peak Railway.
Canton	[do]	Morrison memorials. Hall of 500 Genii. Bamboo Street. Canton Christian College. Southern Baptist Mission.

No attempt has been made to indicate all the important things to be seen in any one city, but a few sample objects of interest which would leave with the passing traveler some impression of China and the work which the missions are attempting to do.

GENERAL INFORMATION

PASSPORTS. Travelers wishing to leave the main lines of travel and penetrate to parts of China outside the treaty ports must secure passports, issued by the consuls of the different nations and endorsed by local Chinese authorities. For the ordinary trips, as suggested in this guide, the possession of a regular passport will suffice.

THROUGH RAILWAY TICKETS. Passengers may be booked, and baggage and parcels registered and insured, between the principal stations on the Peking-Hankow, Peking-Suiyuan, Peking-Moukden, Tientsin-Pukow, Shanghai-Nanking and Shanghai-Hangchow-Ningpo railways. In addition, tickets are issued and passengers' baggage registered through to stations on the South Manchuria Railway Company's Manchuria and Chosen lines, and the Imperial Government Railways of Japan.

CIRCULAR TOURS. Tickets covering combined rail and steamer journeys in China, Manchuria, Chosen (Korea) and Japan are issued at all principal stations.

Chinese railways sell circular tour tickets covering the route Peking - Hankow - Steamer - Shanghai-Nanking-Tientsin-Peking and reverse. Holders of these tickets are entitled to a 30% reduction on the ordinary fares payable should they decide to extend their tour over the following sections:

1. Peking to Hankow and return.
2. Peking to Kalgan and return.
3. Kaopeitien to Liangkochwang and return.
4. Shanghai (North) to Soochow and return.
5. Shanghai (North) to Hangchow and return.

This does not apply to sections 1 and 2 in the case of circular tour tickets issued at the stations of the Peking-Suiyuan line, nor to sections 4 and 5 in the case of circular tour tickets issued at the stations of the Shanghai-Nanking line.

Circular tour tickets are available for 2 months, including the date of issue.

Passengers must obtain tickets for the route they select, and use the coupons in the Tour Book in their proper order. Coupons detached from the book, or coupon books presented with any coupons missing for any part of the journey still to be performed, will not be recognized.

Passengers must themselves arrange for reservation of berths on steamers. When reservation is not made in advance the passenger may be required to transfer to another class or to wait for the next steamer provided no cabin is found available at arrival at the port of embarkation.

Holders of China Circular Tour coupon books must exchange the coupon for the journey between Hankow and Shanghai for a steamer passage ticket before commencing the voyage. The coupon for passage up or down the Yangtze river may be exchanged for a passage ticket by the steamers of any of the following steamship lines: Indo-China Steam Navigation Co., Ltd., (Jardine, Matheson and Co. Ltd., Agents); China Navigation Co., Ltd., (Butterfield and Swire, Ltd., Agents); China Merchants Steam Navigation Co.; Nisshin Kisen Kaisha. This must be done at the steamship company's office at the port of embarkation or at any office of Thos. Cook & Son, and at the same time the necessary berth accommodation must be reserved.

Passengers holding steamer tickets between Hankow and Shanghai have the option of traveling from Nanking to Shanghai by rail or steamer. Vouchers to be exchanged for rail tickets may be obtained from the steamship companies on application.

Information may be obtained in Japan as to China-Japan circular tours, which are available for 4 months, including the date of issue.

STOP-OVERS. Passengers holding ordinary through and circular tour tickets are allowed to break their journey at the following stations:

Peking-Hankow Line.
- Sintien
- Tchengtcheou
- Sinsiang
- Tchangtefou
- Chekiatchouang
- Paotingfu
- Kaopeitien

Peking-Suiyuan Line.
- Peking (Hsichimen)
- Nankow
- Chinglungchiao
- Kalgan
- Tatungfu

Peking-Moukden Line.
- Hsinminfu
- Koupangtzu
- Chinchowfu
- Shanghaikwan
- Chinwangtao
- Pehtaiho
- Tongshan
- Tongku
- Tientsin
- Fengtai
- Peking

Tientsin-Pukow Line.
- Tientsin
- Tsangchow
- Techow
- Tsinanfu
- Taianfu
- Chufu
- Yenchowfu
- Hsuchowfu
- Pengpu
- Chuchow

Shanghai-Nanking Line.
- Chinkiang
- Changchow
- Wusih
- Soochow
- Shanghai (North)

Shanghai-Hangchow-Ningpo Line.
- Sungkiang
- Kashing
- Yeh Zah

The time which may be spent at these points is unlimited within the time of the availability of the ticket held.

CHILDREN'S FARES. Children under four years of age travel free; those over four and under twelve, for approximately half fare. Children using sleeping berths are charged full sleeping berth charges.

AVAILABILITY OF TICKETS. Passengers not traveling on circular tour tickets should give special attention to the time limits of the tickets which they hold. This varies with the distance to be traveled, and the conductors are in the habit of enforcing the regulations with great strictness. Excess fares are charged passengers presenting time-expired tickets.

CLASSES OF RAILWAY TICKETS. Tickets are issued for 1st, 2nd and 3rd class travel. The circular tours are issued for 1st or 2nd class travel by rail, with foreign class on the steamers. Generally speaking, 1st class fares are twice the cost of 2nd class, which is twice the cost of 3rd. Third class travel is hardly practicable for the tourist. Second class travel is very satisfactory on most of the lines, while first class is de luxe. Practically all through trains carry dining cars serving meals table d'hote, and light lunches are served in the compartments of the sleeping cars when desired. On trains not carrying dining cars meals are served in the compartments, tables being provided in each compartment. The tourist traveling in North China late in the year will be well advised to carry extra blankets or rugs, particularly if traveling on 2nd class sleeping cars Berths should be secured in advance of the time of departure. In the larger cities berths may be reserved through Messrs. Thos. Cook & Son, but it is equally satisfactory to deal directly with the railway authorities. English is spoken by all station agents.

BAGGAGE. Generally speaking, it is possible to carry much more in the way of hand baggage than would be permitted on the railways of America. Practically anything that can be stowed away in or over or under seat or berth

without disturbing other passengers may be taken. All baggage so carried is at the owner's risk. The allowance of baggage is: 1st class tickets, 160 lbs.; 2nd class tickets, 120 lbs.; 3rd class tickets, 80 lbs.; children's tickets, half allowance. The usual restrictions and regulations as to baggage apply, which are familiar to every traveler. The checking system is very good, but when the baggage is piled out upon the platform the traveler should see to reclaiming his own.

PORTERS. In all principal railway stations porters may be secured for carrying hand baggage and heavy articles. The customary rates for this service differ in different cities, but, generally speaking, it may be said that a charge of 3 coppers per piece is about right.

TIPPING. Tipping on trains, in hotels, and elsewhere is becoming more common with the increase of travel by foreigners. It is not, however, as necessary in China as in western lands, and the tips given are generally small in comparison with what would be required, for example, in America. From five to ten per cent is always a sufficient tip for any service.

TIME TABLES, RATES, ETC. For further information concerning the times at which trains and steamers run, cost of railway tickets, and any other matter not made perfectly clear in this guide, the traveler should consult Messrs. Thos. Cook & Son, offices for which firm will be found in Shanghai and Peking, or the special bureau of information which will be maintained by the Interchurch World Movement at Yokohama for the benefit of delegates to the World's Sunday School Convention. In Yokohama there will be persons whose sole business it is to route delegates with a minimum of inconvenience to whatever parts of the Far East they may wish to visit. It is planned to have detailed information concerning various phases of missionary work available at this center.

ACCOMMODATIONS FOR TRAVELERS IN CHINA

HOTELS. First-class European hotels are conducted in many of the treaty port cities of China. When visiting the larger cities, such as Peking, Hankow, Shanghai, Hongkong and Canton, travelers should, in every instance, plan to stop in these hotels, as it will be almost impossible, under present conditions, to arrange for accommodations in private homes. At the present time these hotels are almost always filled to capacity, and persons planning to stop in such places will be wise if they engage accommodations in advance.

Chinese hotels and inns are not to be recommended to the casual tourist. If the exigencies of travel make it necessary to spend the night in such places, as frequently occurs when traveling through the interior, seasoned missionary guides should be at hand to make the arrangements.

MISSIONARY HOME. In Shanghai there is conducted, at 1 Quinsan Road, the well-known Missionary Home, which will have accommodations for a few transients from time to time. Arrangements should be made in advance.

SUMMER RESORTS. It is possible that certain delegates to the World's Sunday School Convention may wish to spend a part of the summer in China. Travel at that time of the year is always attended with danger, especially for those not thoroughly acclimated. But real profit, as well as pleasure, may be found in visiting one of the summer resorts patronized by the missionaries, where problems of mission administration and work are discussed in summer conferences, and the missionary may be seen in the most placid moments of his generally hurried life. In eastern China the principal summer resorts patronized by the missionaries are Pehtaiho, in Chihli province; Mokanshan, in Chekiang; Kuling, in Kiangsi; Kikungshan, in Hupeh; and Kuliang, in Fukien. Hotel accommodations in these resorts are very limited. In fact, at

some of them there are no hotel accommodations. The traveler wishing to visit them should, therefore, get in touch with some of the missionaries who are known to frequent them and seek to make arrangements through these missionaries for lodging in private cottages.

HOMES. There are no adequate hotel accommodations in many of the cities where mission work invites the traveler. On the other hand the conditions in the homes of missionaries frequently make it impossible to accommodate many guests without serious inconvenience. In the body of this Guide Book will be found detailed information as to the maximum number of travelers who can visit each mission station at any one time. It may easily happen, however, that the exigencies of the work will make it impossible for the missionaries in the stations to entertain guests at certain periods. For this reason it has been the effort of the editors of the Guide Book to print, in the description of each important mission station, the name of at least one missionary resident there. Travelers wishing to visit such stations should, in every instance, communicate in advance with the missionaries named, giving complete information as to size of party, date of proposed arrival, and the number of days during which entertainment is desired, and should, in every case, obtain from those missionaries an invitation to the station before carrying out the projected visit. *Failure to give such advance notice is likely to cause great embarrassment, both to hosts and tourists.*

In all cases, travelers should pay for the accommodations offered them in the homes of missionaries. Many missionaries will hesitate to receive such remuneration, but no false reticence upon their part should be allowed to interfere with the tendering of a proper remuneration. It will make it easier if each party of tourists will make a practice of paying its accounts in each mission station to the station treasurer, covering the whole transaction with a lump sum. The common opinion seems to regard $2.50 a day as a fitting rate per person. In the larger cities this should be increased.

In sending advance information as to time of arrival always include the number of persons in the party, number of rooms required, exact time of arrival, and proposed length of stay. If there is a heavy amount of baggage it will be well to mention this.

The Chinese postal system is one of the best in the world, and a little forethought will generally make it possible to send notice of impending arrival by mail, thus making certain that full information is given.

Delegates to the Tokyo Convention of the World's Sunday School Association, for whose particular benefit this Guide Book has been compiled, should, before leaving Japan, organize their parties for the tour through China, and obtain from Mr. M. L. Swinehart, Far Eastern Deputation Director of the Interchurch World Movement, whose headquarters will be in Yokohama, credentials recommending them to the good offices of the missionaries of China. Delegates traveling on tickets supplied by Thomas Cook & Son, Ltd., will naturally arrange their trips through the offices of that agency in Shanghai or Peking. Others will do well to get in touch with mission leaders in the large cities at which they may first touch China. In all cases, before visiting any mission stations, arrangements should be made for accommodations as provided in a previous paragraph. *It must be borne in mind that the missionaries mentioned in connection with each mission station are not in any sense obligated to provide accommodations for visitors when the local situation makes it difficult to do so.*

No time tables are quoted in this Guide Book. Frequent changes are made in the schedules, and it is always better to obtain first-hand information at the railway station.

Experience has proved that the missionary who frequently makes the trip generally knows more about the conditions of travel than any other person, including the travel agent. Bear this in mind when seeking information.

It has been suggested that the following rhyme might smooth out some difficulties:

THE PERFECT GUEST

"She answered by return of post
The invitation of her host.
She took the train she said she would,
And changed at junctions as she should.
She brought a light and smallish box,
And keys that fitted to the locks.
Food strange and rare she did not beg,
But ate the homely scrambled egg.
When offered lukewarm tea, she drank it;
She did not crave an extra blanket
Nor extra pillows for her head;
She seemed to like the spare-room bed;
Not once by look or word of blame
Exposed her host to open shame.
She left no little things behind
Excepting grateful thoughts and kind."

FIRST ROUTE

From Moukden to Peking
via Shanhaikwan
Pehtaiho
Changli
Tangshan
Tientsin

Shanhaikwan—Ten hours after leaving Moukden the traveler enters China proper at Shanhaikwan, a city with a population of approximately 100,000 where, just before he reaches the station, he gets his first glimpse of the famous Great Wall as it comes down over the mountain crests, across the railway track and goes away to the east into the sea. The wall here was built about 2,000 years ago by order of the Emperor Shih-huang of the Chin dynasty, to ward off attacks from the north. Just how far back the history of Shanhaikwan goes it is impossible to state. From earliest history it has been recognized as a place of great strategic importance. Much of the most desperate fighting in Chinese history has occurred in this vicinity.

In 1639, during the Ming dynasty, the Shanhaikwan Castle, one of the objects of interest to the traveler, was built as a major fortress for the repelling of the attacks which were coming with increasing frequency from the north. When the Mings had been overthrown by the Manchus (the Ching dynasty, which continued in power until 1911) the city became an imperial stopping-place when the emperors were en route to their ancestral halls at Moukden.

Shanhaikwan marks the first place where the traveler comes in touch with the terrible persecutions suffered by the Christians during the Boxer year of 1900. All the mission property in the town was destroyed; many converts suffered martyrdom; and an allied force was rushed in from the sea to restore order. The old retired pastor of the Methodist Episcopal Church in Shanhaikwan is one of those who survived that ordeal, and those who are interested will be glad to hear the thrilling story of those days from his lips.

In 1911, during the disorders incident to the downfall of the Manchus, the city was again occupied by foreign troops, and Japanese, British, French and Italian garrisons still remain.

Missionary work is conducted in Shanhaikwan by the Methodist Episcopal mission, which is working in a plant that

has been greatly enlarged since the destruction of the Boxer year. This work is located in the center of the city, on West Street. It consists of the usual evangelistic, educational and medical features. Besides this, there is a mission conducted by the Roman Catholics. This suffered likewise during the Boxer uprising.

Persons having a day to spend in Shanhaikwan will find it of interest to pass through the Great Wall at the East Gate, where there is a famous inscription which reads "The First Gate Under Heaven." This inscription has been in place for hundreds of years, marking the spot where the ancient Chinese believed the center of the universe (China) to begin. In addition there are five famous temples, government buildings and schools, and a fine beach, where many foreigners come for the bathing in summer.

To those who can remain longer it will be easy to arrange a visit to a country mission station; to one of the most famous mining centers in China, where a company, which is entirely Chinese in capital and personnel, is at work; to Chinwangtao, one of the leading ports of North China; or a hike on the Great Wall over the mountains which separate China proper from Manchuria.

There is one foreign hotel in Shanhaikwan, the Railway Hotel, with rates of $7 per day and upward. If advance notice is given, arrangements can be made to house parties, not to exceed a total of twenty, in other quarters. Some of these would be entertained in the mission residences, and some in the homes of Chinese Christians.

English-speaking student guides can be provided, who will show the tourist all spots of general and mission interest within the city. Charges for rickshas, palanquins and donkeys, the usual means of conveyance, have been standardized, and will be quoted at the hotel or by any of the missionaries.

Parties wishing to visit Shanhaikwan should be sure to notify the missionaries in the city in advance. Telegrams

should be addressed either "Keeler Shanhaikwan" or "Methodist Mission, Shanhaikwan."

Pehtaiho—At Pehtaiho station will be noticed a branch railroad which takes one in a half hour to the seaside Sanitarium of Pehtaiho Beach. Some of the houses may be seen on the low-lying hills to the east.

Changli—A city of about 15,000 inhabitants, 40 miles southwest of Shanhaikwan, on the Peking-Moukden railway. Access by rail is very convenient, and the points of interest may be seen in a stop-over between trains.

The ancient tower of Changli is famous on account of its singular construction. It stands at the gate of the city, whose walls are very ancient.

Missionary work did not begin until after the Boxer year, when the Methodist Episcopal Mission transferred the work that had been destroyed at Tsunhua to this place. The mission force now comprises 7 foreigners.

From Changli the tourist can travel by cart 4 miles to the foot of Nianguiangting, where the climb of 2,000 feet will test the endurance of the strenuously inclined. Other spots of interest within easy reach are Wufeng and Lungtan, where are to be found beautiful relics of China's most ancient times.

Changli is famous for its fruit, and the traveler reaching the city in the autumn can visit the wonderful vineyards in the time when the grapes are ripe.

Six visitors can be accommodated at one time in the mission compound. English-speaking student guides are available at a charge of $1 per day. Peking carts cost a similar sum. From the station to the mission compound (a ride of ½ mile) carts can be obtained at a charge of 16 coppers.

Advance information concerning the arrival of all parties should be supplied the Rev. H. H. Rowland, Methodist Mission, Changli, Chihli. Telegraphic address, "Rowland Changli."

Tangshan—Here may be seen the famous coal mines and engineering works.

Tientsin—See Route 2, page 40.

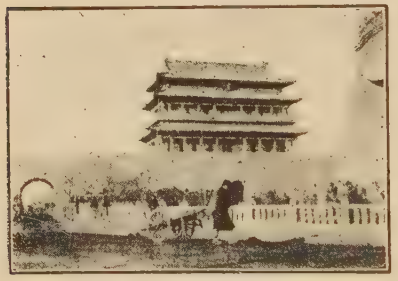
SECOND ROUTE

From Peking to Pukow
via Tientsin
Tsangchow
Tehchow
Tsinan
Taianfu
Chufu
Tenghsien
Hsuchow (with side trip to Kaifeng)
Nanhsuchow
Hwaiyuan
Chuchow

PEKING

Peking—capital of China, terminus of the Peking-Moukden, Peking-Hankow and Peking-Kalgan railways, is one city that no visitor to the East cares to miss. It is impossible to say that one has really seen China without including a visit to Peking in the itinerary.

The history of Peking is crowded with stirring events. Although the city first became the capital of a united China with the rise of the Mongols and the coming of Kublai Khan about seven centuries ago, there have been built upon its present site or in its immediate vicinity six cities of sufficient importance to make a place for themselves in the records of all epochs.

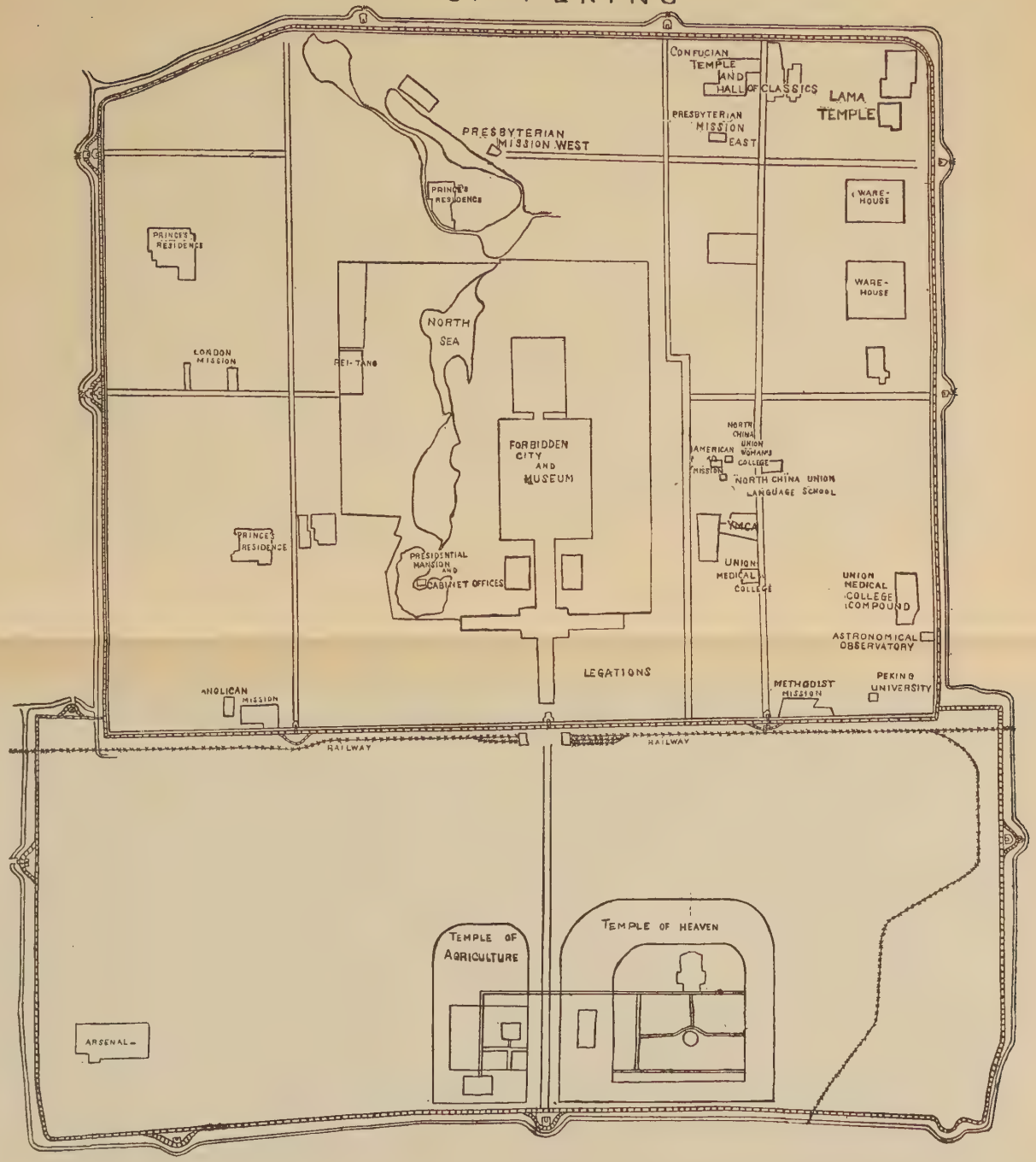


CHIENMEN GATE - PEKING

Eleven centuries before the Christian era Peking was the capital of a kingdom called Chi. Later, it became the capital of the kingdom of Yen. In the 6th century A. D., as the center of the district of Yu Chow, Peking was a small walled city, lying to the west of the present Chinese city. In 907 the Liao Tartars came down from Manchuria, cut out a good-sized kingdom for themselves in north China, and a little later established a southern capital at Peking, which is known in history as Yenching. This city was also to the southwest of the present Tartar City.

Still another influx of Tartars, the Chin, destroyed the Liao kingdom two centuries later, and built a capital to the east of their city with a palace on the present sites of the Temple of Heaven and the Temple of Agriculture. This city was called Chung Tu.

Map of Peking



The Chins were in turn overwhelmed by the Mongols, and in the latter part of the 13th century Kublai Khan moved down from Mongolia and built a pretentious capital at Peking. It was this city which Marco Polo visited and described in what were once believed to be extravagant and exaggerated terms. The east and west walls of the Mongol city coincided with the east and west walls of the present Tartar city, the north wall was nearly two miles to the north of the present north wall, and the south wall ran across the site of the Tartar city, from the Observatory on the east wall past the Forbidden City.

The Mongol dynasty declined so rapidly that within a century the native Chinese were able, under the leadership of an ex-priest, to drive their alien rulers back to the northern steppes and establish the Ming dynasty, the first native line in control of a united China in four centuries. The Mings, fearful of further Mongol incursions, at first set up their court at Nanking, but in the early part of the 15th century the emperor Yung Loh, who proved to be a most energetic builder in later years, moved his capital to the north again, settled in the old Mongol capital and reshaped it to his own tastes.

After more than 200 years the Mings were replaced in 1628 by the Manchus. The Chinese were too sadly divided among themselves to make a consistent resistence to this usurpation, so Peking for the fifth time in the Christian era came under a Tartar dynasty, and China perforce acknowledged the sovereignty of the Manchu or Ta Ch'ing family, after carrying on desultory warfare for 18 years.

Under the Manchus Peking was developed into the present great city, or rather collection of cities, since the Inner City and the Outer City are distinct, separated from one another by the Tartar Wall. The Inner City is again divided into the Forbidden or Imperial City, and the surrounding territory, which includes the Legation Quarter and some of the mission work. The city is well laid out, and travel is easier for the visitor than in any other truly Chinese city.

THE CHARM THAT IS PEKING

In 1860 Peking first echoed to the tread of invading foreign troops, and the destruction meted out to the Summer Palace by the British under Lord Elgin is still visible. In 1900 the Boxer uprising again made it the center of the eyes of the world during the hot summer months while the little foreign community was fighting for its life. In 1911, during the revolution which brought about the establishment of the Republic, there was desultory fighting about Peking, and in the summer of 1917, during an abortive attempt to restore the Manchu dynasty, the monarchical and republican troops were in action. The foreign nations still maintain small bodies of troops at their legations, but there is no danger of any recurrence of the outbreaks of twenty years ago. Just on the other side of the wall in the Forbidden City is where the little boy ex-emperor of the Manchus is kept.

Missionary work in Peking dates from the arrival of Father Matthew Ricci, a Jesuit, who first reached the capital in 1595. The rapid growth of the Catholic missions, and the remarkable contributions of the Jesuit fathers to various branches of science and learning, are matters of history. At the present time the Catholic work in Peking and vicinity is very strong, and the visitor will wish at least to see the Cathedral in which, during the summer of 1900, the vicar-general and

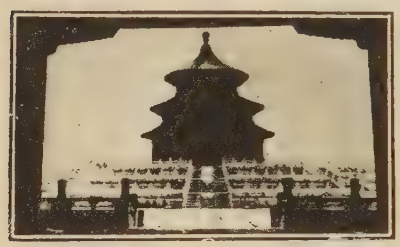
his priests, together with a handful of troops and armed converts, held off the Boxer attack.

The first Protestant missionary to begin work in Peking was Dr. Lockhart of the London Missionary Society, who opened a dispensary in 1861. Dr. W. A. P. Martin of the American Presbyterian Mission, who had come to Peking as interpreter to the American Legation, opened a street chapel in 1863. Dr. H. Blodget began work for the American Board in 1864, and was joined in the following year by Dr. Chauncey Goodrich. The American Methodist Mission began its work in 1869 with the Rev. H. H. Lowry and the Rev. Mr. Wheeler as its pioneers. Permanent work on behalf of the Society for the Propagation of the Gospel (Anglican) was established in 1880 by Bishop Scott, the Rev. W. Brereton and the Rev. M. Greenwood. The Y. M. C. A. entered the capital in 1907, under the leadership of the Rev. R. R. Gailey, and the Salvation Army and Y. W. C. A. have entered since that date. In addition to these societies there are representatives of the Assemblies of God, English Baptists, Mission to the Blind, Seventh Day Adventists, United Methodists, and several independent missionaries. There is also the North China Union Language School in which, from September to June, are gathered more than a hundred missionaries newly arrived on the field.

There is so much to be seen in Peking that it is impossible to do more than suggest some of the principal sights in a book of this size. These, however, are sights which no visitor should miss.

The Temple and Altar of Heaven. This has frequently been called one of the three great places of worship in the world. In the quiet of a vast, well-wooded enclosure in the Chinese city, since 1420 A.D. a quarter of the human race has looked toward this spot as the Mohammedan has looked toward Mecca and the Jew toward Jerusalem. Here, at early morning on the 21st of each December, in the presence of no idol, but standing beneath the open heavens, the emperor offered the

annual sacrifice to "Heaven" or "Shang-ti," the latter a term for God which many scholars believe represents an ancient monotheistic conception, and which today is used widely in China to refer to Jehovah and the Christian conception of God.



TEMPLE OF HEAVEN-PEKING

Strictly speaking, it is the Altar to Heaven, rather than the adjacent temple, which marks this spot, although custom has made it usual to speak of the Temple of Heaven. The altar is built in three terraces of white marble, the whole structure being being laid out with geometrical precision. When the emperor, as the "Son of Heaven" and representative of his people, knelt in the center, nothing was visible to him of the earth. Essentially, it was a purely spiritual form of worship. Following the Revolution the temple, which was properly the place in which the emperor fasted and robed himself before the ceremony, was used for a time as the scene of the deliberations of the body engaged in drafting a permanent constitution for the Republic.

The Altar of Agriculture. Practically opposite the Temple of Heaven. The central altar is dedicated to Shen Nung, the first farmer, now deified as the god of agriculture. There are other altars to the gods of heaven and earth and other deities. It was here that the emperor came yearly for the ceremony of the spring ploughing. While the emperor ploughed three double furrows, the minister of finance walked on the right flourishing the whip, and the viceroy of the province of Chihli followed with the seed which he and his helpers sowed.

The Forbidden City. In the center of the Inner City lies the Purple or Forbidden City, formerly the home of the emperors, and now housing the president and the little

boy ex-emperor of the Manchus. The Winter Palace, with its many places of historic interest, its audience halls, its artistic objects of almost priceless value, lies at the heart of this Forbidden City. Parties of travelers, if sufficiently vouched for by their legations, can occasionally make arrangements to visit these apartments. Elsewhere in the palace enclosure is the state museum, in which is to be seen what is probably the finest collection of Chinese antiques to be found anywhere in the world. Nearby is the rebuilt arch which, originally erected to the memory of Baron von Kettler, German diplomat killed by the Boxers, was thrown down during the Great War and has been moved to a new site and re-erected as a memorial to the heroes of the Allied armies.

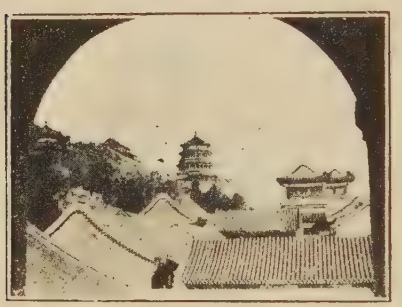
The Confucian Temple. One of the stateliest temples in China is that dedicated to the worship of Confucius. The quiet grove surrounding the temple, with the tablets recording the names of the successful scholars in the state examinations held during the late Manchu dynasty, give a proper setting for the oldest known remains of Chinese writing. These are the so-called "Stone Drums," which are drum-shaped stones, bearing a record of the hunting exploits of the emperor Hsüan Wang, 827 B. C.

The Hall of Classics. Near the Confucian temple. Here stand the "Thirteen Classics Cut in Stone," set up by the famous emperor Chien Lung. All questions as to the text of the Chinese classics are referred to these stones for answer. The buildings and tiled arch are beautiful examples of Chinese architecture.

The Lama Temple. Peking is full of famous temples. The visitor will make arrangements after reaching that city to see such of these as he desires. Few will wish to miss a trip to the Lama temple, located near the Confucian temple and Hall of Classics. This is really the embassy of the Buddhist hierarchy of Thibet, which is one of the strongest orders of Buddhism in the Orient. Here are to be seen the

priests, or lamas, in their peculiar garb, and the acolytes whose shrill chanting at the afternoon service is sure to remain in the memory of any Westerner who hears it.

The Summer Palace. About 11 miles northwest of Peking, and best reached by motor car. The present buildings were erected after 1860 by the famous empress-dowager. The whole place, its beautiful palaces, its bridges, its lakes, its marble boat and all the other spots that have made it famous, is now open to the public upon the payment of fees.



SUMMER PALACE - PEKING

The Astronomical Observatory. On the east wall of the Tartar City are the instruments presented by Louis XIV of France to the Chinese emperor, and those constructed under the supervision of the Jesuit missionaries. Some of these were stolen by German troops during the looting that followed the relief of the legations in 1900, but under the terms of the Treaty of Versailles are to be returned to China. The spot marks the influence of the Catholic missionaries of the 17th century.

The Great Wall and the Ming Tombs. These are reached by side trips of from one to three days in duration. The view of the Great Wall at the Nankow Pass is especially worth seeing. Arrangements for these trips can best be made after reaching Peking.

The acompanying map gives the location of the principal mission work in Peking. All mission work, save that carried on in the Roman Catholic cathedral, was destroyed in 1900, but the recovery from that awful storm has been rapid. Today the work of the Protestant missions is firmly entrenched and growing in a remarkable manner. There is no room

AMERICAN BOARD COMPOUND - PEKING

herewith to give details of this mission work. An outline of the forms of activity must suffice. The visitor will find it easy, under proper guidance, to study these various enterprises on the ground.

The American Board Mission, located in the Teng Shih Kou, East City. Here are the Congregational Church; Bridgeman Academy for Girls; Union Bible Training School for Women; Yü Ying School for Boys; Kindergarten Training School and Ming Lun Tang School for Women.

The Anglican Mission, Hsiang Fang Chiao, West City. Here are the Anglican church; Chung Te School for Boys; St. Faith's School for Girls; St. Luke's Hospital; Pei Hua Girls' School.

The Methodist Episcopal Mission, Hatamen Street, East City. Here are the Asbury church; Hopkins Memorial Hospital for men; Sleeper-Davis Hospital for women and children; Peking Academy for boys; North China Union Medical College for women; Mary Porter Gamewell School for girls; Union Training School for nurses.

CHEMISTRY CLASS - PEKING WOMEN'S COLLEGE

The London Missionary Society, Li Lu Hutung, West City. Congregational church; Tsui Wen Academy for boys; Girls' School.

The Peking University (the union Christian institution for higher education). College of Arts and Sciences for men, 5 Kuei Chia Chang, East City; School of Theology, 1 Kou Yen Tou, East City; College of Arts and Sciences for women, Tung Fu, Teng Shih Kou, East City.

The Presbyterian Mission, Second Street, North City. East Presbyterian Church; Truth Hall Academy for boys; School of Gentleness for girls; Woman's Industrial School; School for Deaf Mutes; Night School for poor boys; Kindergarten; Street chapel; Douw Hospital and Dispensary for women and children. The same mission has the West Presbyterian church and the Union Bible Institute for men at the Drum Tower, North City.

The North China Union Language School, Teng Shih Kou, East City.

The Union Medical College, Rockefeller Foundation, East City. College, and new Hospital, San Tiao Hutung; old Hospital, Hsin Kai Lu; Pre-Medical College, Hatamen Street above San Tiao Hutung.

The Young Men's Christian Association, Hatamen Street, East City. Reading rooms; gymnasium; dormitory, commercial school.

The Young Women's Christian Association, 25 Kan Yü Hutung, East City.

The Salvation Army, National Headquarters, Hsi Tang-Tsu Hutung, East City.

Peking is a famous center for education. The government supports many schools, some of which the visitor should plan to see. Among these are the National University of Peking (to be distinguished from the Peking University); Tsing Hua College (American Indemnity College); Higher Normal College for men; Normal College for women; Industrial College; Government Medical College; Army Medical College.

In addition there are many philanthropic institutions supported by the government or by the public. Mention may be made of the Peking Orphanage; Buddhist Orphanage; Foundlings' Home; Poor Houses; Lecture Halls, especially the Model Lecture Hall; Reading rooms and libraries; Police Industrial School; Reform School; Model prisons; Homes for old women; Hillier's School for the Blind.

It is impossible to lay out an itinerary for the visitor to Peking. No stay of less than three or four days can hope to include a satisfactory impression of the sights which have made this the great show-city of the Orient. But the tourist will find it easy to insure that his time is spent to the best advantage by arranging in advance with Prof. C. H. Corbett of the Extension Department, Peking University, 1 Kuei Chia Chang, Peking, for the services of this department, which, for a small fee, gives interpretative lectures concerning the city. This is sight-seeing at its best, and makes it possible not only to see and understand the sights of general interest, but to get a true impression of the Christian enterprise in the city.

Hotel accommodations in Peking are famous. The two leading hotels are the Grand Hotel de Pekin and the Grand Hotel des Wagon-Lits. The tourist may be sure of comfort while stopping at either place. Rates are from about $12 per day up, including meals.

Further information concerning the city, and particularly concerning the Protestant missionary work, can be supplied by the Rev. P. A. Swartz, secretary of the Peking Missionary Association, Pei Chi Ke, Peking.

After the first of October it will be practically impossible to arrange accommodations for tourists in the homes of missionaries, as these will be filled with the students of the missionary language school. During the hot months of summer most of the missionaries are to be found at Pehtaiho or other vacation resorts.

TIENTSIN

Tientsin—Students of the missionary problem in Far Eastern lands will do well to study it as it exists in a large city such as Tientsin.

Tientsin is the largest port city in North China. It lies near the mouth of the Pei Ho and Ta Choing Rivers where they converge and flow into the Gulf of Pei Chihli. It is in the province of Chihli, only 80 miles from Peking. Steamship lines from Shanghai and Japan enter the port, and the Peking-Moukden and Tientsin-Pukow railway lines converge here.

The population of Tientsin is about one million, nearly ten thousand of which is foreign. Already an educational center, the city is fast becoming more important as a manufacturing center, no less than six large cotton mills having gone up within a year. It is a favorite place of residence for wealthy Chinese. The modern sections of the city—mainly foreign concessions—are full of fine homes, a large number of which are Chinese owned.

ENTRANCE TO NANKAI COLLEGE, TIENTSIN

In the main, however, Tientsin is a city of workers. There is no such large idle official class as in Peking, nor is there such a stream of temporary residents. The universities and middle schools are numerous, yet in spite of its educational advantages, with an estimated population of 120,000 children of school age, Tientsin has only 7,000 in public schools at the present time.

Although an old city, Tientsin did not rise to the distinction of possessing walls until the beginning of the 15th century. These walls were razed in 1901 by the Allies as a

Map of Tientsin

punishment, giving place to the wide streets which now bound the ancient city which forms at present but a small part of the total area.

The first contact between the city and the western world came with the arrival of a Dutch embassy in 1656. The first foreign concession, that of Great Britain, was granted in 1858. Tientsin, as the port of the north and as the terminus of the Grand Canal, has always enjoyed commercial importance, but the building of the railway in 1897 to connect with Peking marked the beginning of a new and important growth. The improvements in the harbor facilities by the dredging of the river under foreign supervision is to make the port more useful for the large ocean traffic converging on Tientsin.

The Boxer uprising was serious in and about Tientsin, and the foreign population underwent a seige of 27 days. (It was in this seige that Mr. Herbert Hoover, at that time a resident of Tientsin, was under fire.) As the residence of Li Hung Chang, Tientsin shared with Peking the activities of treaty making after that historical madness. Tientsin was also for some time the headquarters of Yuan Shih Kai, who opened and improved in modern fashion the large section of the city known as Ho Pei.

As a large student center the city has had no small share in the excitement of the Student Movement which began in 1919.

Although there is no American concession—the original concession having been immediately returned to China in accordance with American policy—the former German concession is rapidly filling with Americans, and its main street is now known as Woodrow Wilson Street.

When the troops of the western nations came to Tientsin in 1860 there came with them a missionary of the American Board, Dr. Henry Blodget, who had been for some time at work in Shanghai. Dr. Blodget had been preceded in 1831 by the Rev. Charles Gutzlaff, who sailed up the coast in a Chinese

junk but was unable to remain in Tientsin or do anything more than distribute literature.

Dr. Blodget took up his work in the temple of the Goddess of Mercy, where it grew very slowly and in the face of many discouragements In 1861 he rented property near the Drum Tower in the center of the Chinese city. It is of interest to note that this site is now occupied by one of the strongest and most active independent Chinese Christian churches in the country. The work of the American Board has included educational enterprises and country evangelistic work, conducted at present through 15 outstations.

The English Congregationalists followed the advent of their American brethren almost immediately. In 1861 the Rev. Joseph Edkins began work for them in Tientsin. From that beginning the Anglo-Chinese College, one of the outstanding institutions of North China, has grown. A hospital and country work are also maintained by this mission.

In 1872 the Methodist Episcopal Mission began work. In 1879 a woman physician of this mission, Dr. Howard, was called to attend the wife of Li Hung Chang. She opened a dispensary in a theatre, and soon was able to transfer her rapidly growing work for girls and women to a hospital which has had an honorable place in the development of the city. This mission also supports middle schools for boys and girls, as well as the usual kinds of evangelistic and educational work.

In 1895 the Y.M.C.A. began work in China under the leadership of D. Willard Lyon, who in that year came to Tientsin at the suggestion of Harlan P. Beach, then a missionary of the American Board at Tungchow, near Peking. This work has reached notable proportions, and is ably seconded for the young women of the city by that of the Y.W.C.A.

The Jesuits and the Marist Brothers have been at work in Tientsin for many years, the former suffering peculiarly in the massacre of 1870. These missions have imposing edifices, and a large Chinese constituency.

The United Methodists have a small work of some years standing, and the Salvation Army has recently established a corps with a number of foreign officers.

Active cooperation and unity has been for some time the object of the Protestant bodies in Tientsin, and the Tientsin Christian Union is working steadily toward that end. Student work is already a joint enterprise, and medical work will soon follow if plans now being made for a union hospital are carried through.

The visitor to Tientsin will wish to see the foreign concessions; the old yamen of Li Hung Chang; the Li Hung Chang temple; the Women's Temple; Pei Yang University (the government engineering school); Nankai School and College (the famous private Christian institution conducted by Chang Po-ling); the public gardens, Ho Pei; Ku I Chieh (Old Clothes' Street); the residence of Ex-President Li Yuan Hung; the residence of the civil governor of Chihli province; industrial exhibit in Hopei Public Park; the Provincial Assembly buildings.

Those who wish to get some impression of mission work in a great Chinese city, its strength and its inadequacy, should not miss visiting the London Mission Hospital; the Anglo-Chinese College, the hospital and schools at the Methodist compound, South Gate; Wesley Church; Tsang Men K'o Church (formerly American Board, now independent, and upon the site of the first Protestant work in North China); the Y.M.C.A. and Y.W.C.A.; the American Board Hsiku Mission Compound.

Most of these places can be seen without undue strain in a single day. English-speaking student guides can be provided, who should be paid about $1 per day.

Tientsin has a number of good hotels; the Astor House, Imperial, and Queens hotels all are within easy reach of the Tientsin East station and are thoroughly satisfactory. Rates are about on a level with those charged by the first-class hotels in Peking and Shanghai.

Carriage hire will be about $5 per day; automobiles $2 or $3 an hour; ricksha about $1.25 a day.

Advance information concerning impending arrivals should in every case be sent to the Rev. Henry S. Leiper, American Board Mission, Tientsin. Telegrams should be addressed "Leiper Tientsin."

Tsangchow—a walled city on the Grand Canal, on the great plain of Chihli, about 80 miles southwest of Tientsin. The population is about 60,000. The London Missionary Society is here carrying on a great work in the midst of a population of about 2,700,000, no other society being represented in this territory. The mission centers are at Tsangchow and Siaochang. It is here that Dr. S. G. Peill has had such great success in teaching illiterate Chinese to read by employing phonetic symbols.

Techow—143 miles south of Tientsin, represents an interesting illustration of the effect of railroads upon the location of mission stations. In 1880 the American Board Mission opened work at Pang-chuang, under the Rev. Arthur H. Smith, but in 1915, after the influence of the railway had made itself felt, the mission was moved bodily to this important rail center. After leaving the station, going south, the hospital buildings of the mission compound can be seen to the east of the city. The whole district suffered severely from floods during the summer of 1917. Extensive famine relief work, made necessary by the destruction, was carried on by the missionaries in this section of Shantung and the adjoining province of Chihli.

TSINAN

Tsinan—Capital of the province of Shantung, a city with a population of about 350,000, situated on the Tientsin-Pukow railway, 220 miles from Tientsin, and the terminus of the Shantung railway from Tsing-tao to Tsinan, 260 miles in length. Tsinan was voluntarily opened for foreign settlement in 1906 by the Chinese government, being the first city in which such action was taken. It is a commercial and educational center, and contains a large Mohammedan population in addition to the Chinese who profess other faiths.

"Some 22 centuries before Christ, about the time that the great emperor Yü was making a name for himself by draining the country and regulating the waters, as the old records put it, there was established within the environs of the present Tsinan a small city which was called the Kingdom of Tan.

"About 25 miles east of Tan in ancient times another small kingdom existed called Tsinan, which means 'south of the Tsi,' the Tsi being a small river which has been known from time immemorial, fed by the numerous springs about this region and now known as the Hsiaochingho. The capital of this kingdom was a large city called Pingling, or Tungpingling, which for some unknown reason was moved up bodily during the Chin dynasty, about 300 years after Christ, and used in enlarging the small and insignificant city of Tan, which also adopted the name of Tsinan from the defunct city.

"The original city of Tan seems to have been located around the site of the present magistrate's yamen, as there is an inscription on an ornamental archway just outside the limits of this yamen which says this was formerly the appanage of Tan, the reverse side of the archway, facing east, carrying the four characters which mean the ancient region of Pingling.

"The principal glory of Tsinanfu is its numerous and never failing springs of pure water, which are found especially to the south and southwest of the city and even inside the city itself, one of the most beautiful of these being inside the governor's yamen.

"Another very large spring called Paotuchuan is located in the southwest suburb, and is probably the most frequented of all the resorts of the city. Another spring near the southeast corner of the city wall, called Black Tiger, constantly pours out an immense volume of water, being apparently very little affected by seasons of drought. These two springs alone would probably supply the whole city with an abundance of pure water.

PAOTUCHUAN SPRINGS - TSINAN

"Owing to the unceasing flow of these numerous springs (there are said to be over 70 of them altogether) the moat around the city is filled with a running stream which adds greatly to the picturesque appearance of the surroundings.

"The Da Ming Lake covers about one-fourth of the area within the city wall, and is divided into lots which belong to various owners, who raise thereon lotus roots, reeds, and beautiful water lilies, besides frogs (a table delicacy here) and fish. Separating the lotus are lanes of clear water, lined during the summer season on both sides with tall reeds, through which run boats that in hot weather are in great demand, carrying pleasure seekers to and from the tea houses and temples located in the various parts of the lake.

"The most imposing of the numerous yamens in the city is that belonging to the governor, which covers a large area in the heart of the city, and has within its walls some noble

trees and a beautiful pond, called the Pearl Spring, at the side of which is the reception room where His Excellency frequently entertains foreigners and the higher officials at formal banquets."

Just outside the Puli Gate of the West Suburb are the extensive buildings of the Model Prison. This is the first of twenty to be erected in the province.

Foreigners visiting Tsinan at present see the extensive garrison of Japanese troops, just across the street from the railway station, and the wireless station located within the barracks, one of the most powerful in the Orient.

The principal points of interest to those who wish to see the mission work in the city are the Shantung Christian University, a union institution; the Tsinan Institute, which is the extension department of the University; the Presbyterian mission, and the Young Men's Christian Association. No visitor should miss seeing all these. Among them the Institute is undoubtedly the most unusual, and indeed stands first of its kind in all China. In it hygienic, agricultural and other laws are demonstrated in such a manner as to catch the eye and be understood by any Chinese who may enter. It is visited by thousands of Chinese of all classes every year.

WHITEWRIGHT'S INSTITUTE, TSINAN

The American Presbyterian Mission in Tsinan consists of a church, two preaching halls, a middle school for girls, a school for women evangelists, a middle school for boys, a hospital for men. There are 13 foreign workers connected with the staff.

The English Baptists have a church, now loaned to the Independent Chinese Union Church; a preaching hall, a

sub-station of the Tsinan Institute; and the Soldier's Institute, which is likewise a sub-station of the Tsinan Institute. There are two missionaries connected with this mission.

The Southern Baptists of America are just starting work and have one missionary resident in the city.

The Y. M. C. A. has two plants, one rented and one, a temporary one, owned. There are three foreign secretaries.

The Shantung Christian University has a modern plant, at present consisting of buildings for a college of arts, a medical college, a theological seminary, a hospital, and the extension department (Tsinan Institute). There are 12 foreigners in the arts, theology and extension departments, and 12 doctors and four nurses in the medical school and hospital.

If the visitor has only a day to spend in Tsinan he should, in the morning, go to the south suburb to see the Shantung Christian University, the University Hospital, the Tsinan Institute, the Government Industrial School and workrooms, and Paotuchuan, the bubbling springs. In the afternoon he can see the Presbyterian Mission, the Da Ming Lake, the Government First Normal School, the Provincial Yamen, the Young Men's Christian Association and the Public Gardens.

With another day available, the forenoon of the second day can be spent in visiting the interesting industries of Tsinan and the Japanese Imperial Hospital, and in the afternoon the Lu Feng cotton mills may be inspected.

There are very good hotel accommodations in Tsinan, in which most travelers will find it preferable to stay. Rates vary from $4 to $7 per day. Parties intending to stop with the missionaries must not be so large as to require more than 15 separate rooms.

Arrangements have been made in Tsinan for the proper guidance of any parties who may find it possible to visit the city. Carriages may be obtained at a cost of $1.50 per hour; automobiles for $4 per hour or $30 per day; rickshas for 20

copper cents for the first hour and 15 coppers per hour thereafter.

In Tsinan $1 exchanges for 10 dimes. There is no small money used. One dime exchanges for 13 copper cents. Within the city paper money marked SHANTUNG is current, but should be exchanged for silver before leaving.

Trips to Taishan (the Sacred Mountain of China) and Chufu, the home of Confucius, may be arranged from Tsinan, if so desired. In this connection, see Taianfu.

Caution should be taken against attempting to travel on the Shantung railway (Tsinan-Tsingtao) without a passport.

Advance notice of the arrival of all parties should in every case be sent to H. P. Lair, Shantung Christian University, Tsinan, Shantung. Telegraphic address, "Lair Tsinan."

TAIANFU

Taianfu—a city of 40,000 population, in the province of Shantung, 13 hours from Pukow and 10 hours from Tientsin, on the Tientsin-Pukow Railway, is of great interest to the traveler, not only because of its highly developed missionary work, but also because it is the point at which the Boxer uprising of 1900 began, and is the city from which the ascent of the Holy Mountain of China, Taishan, and visits to the grave of China's great sage, Confucius, can be arranged.

Taianfu is known throughout China because it lies at the foot of the great Sacred Mountain, up which pilgrims went to worship the one supreme ruler before the time of Moses. All the great heroes of China, including Confucius, have stood on top of Taishan, and memorials of their presence still survive. The route up the mountain passes by the temple

STONE ROAD UP TAISHAN

in which the Boxers began their ceremonies which were to lead to the murders and outrages of 1899 and 1900. During all the journey to the summit, a distance of 15 miles, the traveler is constantly passing temples and other memorials, with all of which there is some history connected. By arranging for suitable guides, who can relate the history of these various memorials, the interest of this trip can be greatly enhanced. Although the history of the city of Taianfu dates back to the great emperor, Shun, 25th century B.C., little has occurred to make it famous, save the yearly passing of thousands of pilgrims on their way to the summit of the Sacred Mountain, and the one awful outburst of the Boxer year.

Taianfu also contains the famous Tai-miao, a temple dedicated to Tai-shan, the Spirit of the Mountain. The spacious courts which cover about forty acres are filled with memorials to the visits of emperors and other famous men. In one of the side courts are five living trees said to date from the Han Dynasty (206 B. C.-220 A.D.) During the pilgrim season these courts are filled with booths and mat-sheds where trinkets of various kinds may be bought. At all times they are the playground for the city.

PILLAR AT TOP OF TAISHAN

Mission work in this region dates back to 1873, when a Chinese scholar, Wang Jui Fu, from the nearby town of An Chia Chuang, went to Peking for his examinations under the old classical system. At Peking

Mr. Wang heard the gospel, was converted, and returned to his native place to preach. Later on he sent his son to Peking who returned, trundling a wheelbarrow full of Christian literature all the 400 miles. Missionaries followed, and a Methodist Episcopal church was organized in An Chia Chuang. Mr. Wang died two years later, whereupon the faithful son wheeled the mother and two daughters the entire distance to Peking in order that they might be educated for Christian work. One of the daughters is now a Bible woman in her native village.

In the meantime, pioneer missionaries of the Anglican Mission (Society for the Propagation of the Gospel) had been trying to enter Taianfu from their base at Chefoo. The Anglican missionaries found a footing in 1879, but the first permanent resident missionaries did not arrive until 1887. Their first attempt to secure property was frustrated by the posting on the four gates of the city of an official proclamation forbidding the inhabitants to sell or rent property, or even to supply provisions to the barbarians, on pain of being considered "the offspring of foreigners and without part or lot in the human race" For a considerable time the missionaries were in desperate straits, but eventually secured the first portion of the present compound. It was at the other principal station of the S. P. G. Mission, Pingyin, about 40 miles west of Taianfu, that the Rev. S. M. W. Brookes met martyrdom as the first victim of the Boxer uprising in December 1899. A beautiful stone church, consecrated in the spring of 1906, now stands at Pingyin as a memorial to him.

In 1893 a Baptist mission was founded in Taianfu by twelve missionaries who had severed themselves from the North China Baptist Mission. By 1900 there was a total of 21 foreign workers, supported entirely by free-will offerings, doing an exclusively evangelistic work.

In 1898 the Methodists had managed to get their foothold, and began the development of the extensive mission compound of the present.

Mission work in Taianfu, as in most of North China, was wiped out in 1900, but has recovered its strength and is, in fact, far stronger now than at any time in the past.

The compound of the Anglican Mission is one of the principal sights of the city, containing, as it does, the Cathedral Church, consecrated in 1913. This great stone edifice, still uncompleted, must be considered one of the most beautiful ecclesiastical structures in all China. There is also a girls' school, including the Mistresses' house and sick-wards. The boys' school is still confined to buildings of the Chinese type.

The Methodist Episcopal Mission, situated on the road that leads to the foot of the Sacred Mountain, has a compound which contains a large church, a woman's Bible training school, a girls' school, a boys' school, a hospital for men, a hospital for women, and four foreign residences, with 25 foreign workers. Of these the hospital for women has been closed for two years on account of a lack of a sufficient number of women doctors, but the station itself is looking forward to an immediate advance in this work, based upon the large ingatherings of recent years.

TAISHAN FROM METHODIST MISSION COMPOUND, TAIANFU

The Baptist Mission, which was formerly known as the "Gospel Mission," in 1916 requested the North China Mission of the Southern Baptist Board to take over the work of this station. Educational work was introduced in 1917. At present there are six foreigners on the staff.

Visitors to Taianfu can make the ascent of Taishan in sedan chairs, see the Tai Miao, the temple in which the Boxer movement started, and the various mission stations

within 24 hours. From Taianfu the side trip to the grave and tomb of Confucius, at Chufu (q. v.) can be arranged. English speaking guides can be secured for $2.50 a day. Sedan chairs for the mountain ascent will cost about $3.00. There are no rickshas or other conveyances.

Photographs of the places of interest in and around Taianfu are on sale at the mission stations.

Local business is done in coppers, Yuan Shih Kai dollars or Shantung banknotes.

Twenty-five visitors can be entertained at one time.

Advance information concerning the arrival of parties should in every case be supplied to the Methodist Mission, Taianfu; telegraphic address, "Methodist Taianfu."

CHUFU

Chufu—in many respects, the most famous place in China. It is located 305 miles south of Tientsin on the Tientsin-Pukow Railway. It is 40 miles south of Taianfu, from which place the traveler can make arrangements to visit this somewhat inaccessible city.

Because of the outstanding importance of Chufu as the home of China's great sage, Confucius, the place where he lies buried, most travelers interested in the religions of the Far East will wish to visit the place. Coming from the south it is best to arrive on the express train which reaches Chufu, at 4:14 a.m. Pekinese carts, hauled by donkeys, can be secured at the native inn near the railway

GRAVE OF CONFUCIUS

station, in which it is possible to cross the six miles of deep sand to the tomb and temple and return in time to catch the local train leaving the Chufu station at 12:25 p.m. and reaching Taianfu at 3:15 p.m. The city is 18 *li*, or 6 miles, from the station, and Peking carts are the only available means of transportation.

Coming from the north the train arrives in the night, and the traveler should have his beds and bedding to set up either in the station or in a guest house a short distance south of the station. If arrangements are made in advance with the Methodist Mission at Taianfu, cots and bedding will be supplied, with guide and servant if required.

An early start will allow the visitor to see Chufu and return to Taianfu on the afternoon local train. After securing carts at the station, the trip should be made directly to the Confucian Cemetery, which is located about one mile north of the city. At the entrance stands a tablet, bearing characters which translated mean "the Most Holy Forest." The traveler then passes down a long walled-in road, on either side of which stand wonderful cypress trees of great age. Turning to the left one soon comes to a beautiful stone bridge over an artificial river dug by one of the ancient emperors. Proceeding, one sees on every side monuments to the visits of great emperors and sages, and finally comes to the Hall of Offerings, in front of which stand two stone men, of whom the one on the right is Wu-ti, a soldier, and the one on the left, Wen-ti, a scholar. Passing through this Hall one enters the inner inclosure in which are the tombs of Confucius, his son and his grandson. On the right as

APPROACH TO GRAVE OF CONFUCIUS

we enter is a tree planted by a devoted disciple of Confucius who mourned six years for his master. Along the way are several small buildings commemorating the visits of emperors. Directly ahead is the tomb of the son of Confucius. Turning to the left is the tomb of Confucius himself. It is a simple mound, about ten feet high. On the side stands a beautiful old accasia tree. In front there is a simple tablet with three steps leading up to the incense burner and sacrificial table, both of which are made of stone. The present tomb-stone dates back only to the last dynasty; the remnants of a much older one are buried in the mound on the left side as one faces the tomb.

PILLARS OF CONFUCIAN TEMPLE

It is said that after Confucius' death more than 100 families of his disciples lived around this tomb mourning for three years. At the left of the tomb is a plain building marking the spot in which Tzu Kung, one of the disciples of Confucius, mourned his death six years.

Leaving the cemetery the traveler comes directly to the north gate of the city, and in the west center of the city enters the great Confucian Temple which occupies about one-third of the entire area of the city. The year after Confucius died, 478 B. C., the reigning duke of Lu built the first temple. This must have been a small shrine. It has been constantly enlarged, and dates as it is today from the Ming dynasty. The outer courts are full of memorial buildings put up by various emperors. As the visitor enters the main courtyard he finds to his right the stump of a tree supposed to have been planted by Con-

GABLES OF TEMPLE CHUFU

fucius himself. To the north is the Apricot Altar where Confucius used to sit under an apricot tree and teach his disciples. Farther north is the main temple building. Here are ten of the most famous and most beautifully carved pillars in the world. The carving of the dragon on these pillars is from four to six inches in depth and is of exquisite workmanship. The main hall is about 78 feet high, 135 feet long, and 84 feet deep. In the center of the hall is an image of Confucius and a tablet to his spirit, in front of which stand the tables upon which the annual sacrifices are offered. On the right and left are the images of the four secondary sages and the 12 disciples. To the left of the main hall is a small family temple, in which are several monuments giving the geneology of Confucius. South of this is an old well dating back to the time of the great sage. Back of the main hall is a temple to the wife of Confucius, and back of this a hall containing slate carvings depicting the life and travels of the sage. To the right of the main hall is the temple to the father and mother of Confucius. Along either side of the main courtyard are tablets, incense burners, and tables to the 72 chief disciples. There are now more than the original 72 commemorated.

In the south yard is another large two story building dedicated to the god of literature. The residence of the Duke of Chufu, who is a direct lineal descendant of Confucius, is just east of the main temple. The present duke is a baby just a few months old.

As the traveler leaves the city returning to the railway station, he passes the entrance to the new Methodist church, built in Chinese architecture and carrying on a varied institutional work. This is the first Christian effort in the city. Tea will be served to any visitors.

The cost of the trip to Chufu will be:

For mule carts, round trip from the railway station	$1.65
For tips at the cemetery, not more than	.50

For tips at the temple, not more than	1.00 for party of four or five
For tips at the station, for room for one night	1.00

The traveler will be wise to communicate in advance of any trip to Chufu with the Methodist Mission at Taianfu; telegraphic address "Methodist Taianfu."

Tenghsien—a city in the southwest part of the province of Shantung, was opened to missionary work by the Northern Presbyterians in 1913. Workers carry on the Mateer Bible Institute and Normal School, as well as a Leper Home. A large number of native evangelists are employed and much itinerating done from the center.

Hsüchow—417 miles from Tientsin, is an important city in that narrow strip of Kiangsu province crossed by the railway before entering Anhwei. The city was opened as a mission station by the Southern Presbyterians in 1896. In addition to the usual church work there is a hospital for men and women, a middle school for boys and a higher primary school for girls.

Hsüchow has been of considerable political importance during recent years, especially when the headquarters of General Chang Hsün, one of the leading militarists in China, who led in the abortive Manchu restoration of 1917.

From Hsüchow a branch railroad runs across Kiangsu and Honan, passing through the city of Kaifeng (q. v.) and connecting the Tientsin-Pukow and Peking-Hankow railways.

Hsüchow marks the break between German and British construction on the Tientsin-Pukow line. The most noticeable difference will be seen in the architecture of the stations, which is much simpler on the British-built portion of the railway.

KAIFENG

Kaifeng—On the railroad connecting the Tientsin-Pukow and the Peking-Hankow lines, changing at Hsüchow on the former, and at Chengchow on the latter, is Kaifeng, the capital of Honan.

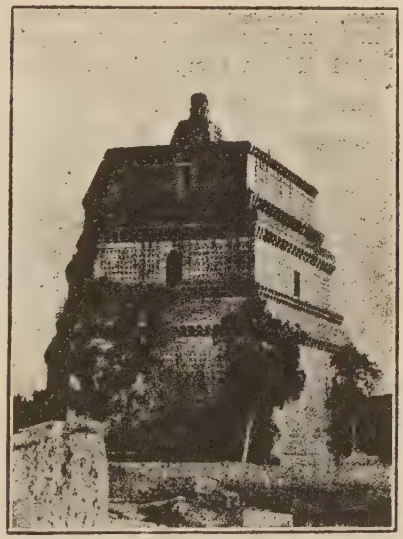
This ancient city has a population of 222,990, among which there are 6,000 Mohammedan families, with a total of 24,000 people.

Three times the capital of China, much of the history of the country centers around this city. The Wei Dynasty had its seat here from about 221-265 A. D. The so-called Five Dynasties reigned from 907-960 A.D., and from 960-1278 A.D. it was the seat of government under the Sung Dynasty. Its central location in the empire made it the battleground for the contesting conquerors for centuries. Until within the last fifteen years the city has been notoriously anti-foreign, and is still exceedingly conservative and unprogressive. Its location only six miles south of the Yellow River keeps it in constant danger from floods, against which the inhabitants try to protect themselves by the erection of large embankments. These, however, are not always successful in holding back the waters of the great river which has come to be known as China's Sorrow.

The first foreigner to pass a night within the city was Mr. Powell, of the China Inland Mission, who stopped here in 1898. In 1901, after the Boxer uprising, the China Inland Mission established a station here. The Southern Baptists followed in 1907, the Free Methodists in 1908, and the Canadian Church Mission in 1910.

In the city are to be found the Throne Room of the Sung emperors and Manchu city; the Iron Pagoda; the Temple of

Ten Thousand Buddhas; the seat of the Provincial Assembly, and Government schools.

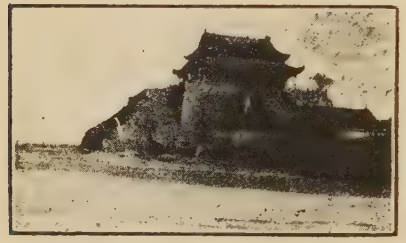


TEMPLE OF 10,000 BUDDHAS
KAIFENG

All of these the traveler will wish to visit, as well as the plants of the four mission stations and of the Y. M. C. A. About the only distinguishable recollection of the once famous Jewish colony in Kaifeng (the one instance on record in which a race has proved itself strong enough thoroughly to assimilate the Jew) is to be found in two stone tablets which are preserved now in the grounds of the Anglican Church. The traveler would probably be interested in the few remnants of this famous Jewish colony that was established in China in the fifth century, A.D., but they are so thoroughly Chinese and so scattered among the rest of the population, that he would probably be disappointed in his search for them.

Tourists spending 24 hours in the city, under competent guidance can easily reach all the points of interest within that time. If more time can be allowed at this point, three days will take the tourist to the famous Dragon Gate caves and carvings at Honanfu, which were begun in 400 A.D., or the even more famous White Horse Temple, which was built in 26 A.D. This temple marks the founding of Buddhism in China. Chinese records allege that Buddhism was introduced into this country by missionary monks from

India, who came riding a white horse and bearing the Sutras. This temple marks the burial place of the horse, and was the first Buddhist temple built in China.



THRONE ROOM OF SUNG EMPERORS
KAIFENG

Kaifeng is the headquarters of the work of the Canadian Church Mission.

There are 35 foreign missionaries at work in Kaifeng, who will be able to entertain as many as 45 or 50 visitors at one time. There are no foreign hotels, but plenty of accommodations in Chinese hotels and inns, Chinese style.

The services of English speaking guides will cost about 30 cents per person per day.

The only available conveyances are rickshas, which may be had for from 70-80 cents per day.

Excess baggage rates on the Lung-Hai Railway, upon which Kaifeng is located, are very high.

Tourists who anticipate staying in inns or making city trips should bring steamer rugs and bedding.

Silver dollars are the current currency. Only Honan Chinese bank-notes can be used without discount.

Information concerning the arrival of parties of visitors should be sent to the Rev. E. McNeill Poteat, Jr., of the Southern Baptist Mission. Telegraphic address "Poteat Kaifeng."

Suchow—or as it is more frequently called, Nanhsuchow, is a city in Anwhei province, opened in 1913 to missionary work by representatives of the Northern Presbyterian mission

from Hwaiyüan. There are two mission compounds, one in the city and one in the southwest suburb, where the hospital is located.

This station is of interest as being one in which an effort has been made to secure a closer point of contact with the farming population by allocating to it a graduate of one of the leading agricultural colleges of the United States. The experiment has created great interest on the part of the Chinese.

All the country south of Suchow in Kiangsu to the Hwai River, which is crossed by a nine-span bridge at Peng-pu, suffered from severe floods in the winters of 1907-08 and 1910-12. Hundreds of missionaries, Roman Catholic as well as Protestant, and many Chinese Christians engaged during these years in extensive relief work. The American Red Cross took a very active part in the movement, sending several hundred thousand dollars. During the last two years especially the distribution was carried on an extensive scale. Every village throughout the district was repeatedly visited, the condition of the people carefully inspected, and grain distributed either freely or by enlisting people or, as during the last year, by making people work to repair the dikes along the Hwai River and its tributaries, and also along the Grand Canal. As a result of the work done and pressure from the missionaries, the American Red Cross sent two commissions, one of which included several of the ablest hydraulic engineers in the United States, to study the drainage of this whole section of China. As a result extensive reclamation work has already begun on the Grand Canal and will, it is expected, be extended to the Yellow and the Hwai River basins.

Hwaiyüan—one of the stations of the American Presbyterian Church, North. It is situated on the Hwai River in the Province of Anhwei, 10 miles from Peng-pu, a station on

the Tientsin-Pukow Railroad. It has between 30,000 and 50,000 inhabitants. The only other mission work is that conducted by the Roman Catholic church.

Presbyterian work was begun in 1901, and now has a force of 18 foreign and 92 Chinese workers, who are carrying on work in seven walled cities and a large country district. The mission buildings in Hwaiyüan include a church and two chapels, a hospital for men and one for women, a boys' boarding school, a girls' boarding school, and four foreign residences.

The members of the station will be glad to entertain visitors, and show them the different branches of the work. Parties of six can be accommodated at one time. It is very important that the arrival of visitors be announced several days in advance, as even telegrams are delivered by messenger across country from Peng-pu to Hwaiyüan. Word should be sent to the Rev. Du Bois S. Morris, whose telegraphic address is "Morris Peng-pu." A private launch will meet travelers at Peng-pu and take them to Hwaiyüan. There are no accommodations for guests in Peng-pu, and failure in being met there will involve serious difficulties for those not knowing the language.

Charges for transportation from the train at Peng-pu to the launch are about 12 coppers. Chairs from the launch to the mission compound cost from 20-50 cents according to the time of arrival of the train. Services of the launch can be secured for $6.00 a round trip for the party.

Chuchow—a city in Anwhei province, with a population of about 15,000, which has been the scene of remarkable social work under the auspices of the Foreign Christian Mission.

Mission work began in 1889. In 1911 and 1913, when armies were swarming through this region intent upon reaching Nanking, the missionaries won the gratitude of the

people by protecting them from looting. A stone tablet, erected on the mission grounds by the citizens of Chuchow, attests their gratitude.

In 1913 a Red Cross society was organized with the mission hospital as its base, and a reform society with the church as its center. Lectures on sanitation and hygiene led to the cleaning of streets, the building of latrines, vaccination campaigns, an organized fight against cholera, and the setting aside of grounds for park and playground. The railroad granted broken stone and the city raised money to macadamize the main streets. A year of famine with organized relief work extended these activities.

The presence of reactionary officials has caused a suspension of these activities, but the officials have not been able entirely to stop the current of reform. They were themselves compelled to build a better prison, put in a needed bridge, repair the streets and continue the street cleaning.

In the meantime the reform group have realized the need of Christianity in the regeneration of China and have enrolled themselves in the Bible classes of the church, and a number have become Christians. When a change in officials takes place there will undoubtedly be a renewal of social service activities.

Chuchow is the center for government forestry work. Over a million young trees have recently been put out on the mountain sides, and the exceptional number of trees visible here is a pleasing contrast to the deforestation in other parts.

Pukow—the terminus of the Tientsin-Pukow Railway. There is no mission work in the city, which is largely devoted to railway shops. A ferry carries travelers to Nanking, for which see Route 6.

THIRD ROUTE

From Peking to Hankow
via Paotingfu
Taiyuanfu
Changte
Weihwei
Yencheng (with side trip to Chowkiakow)
Shekow

PAOTINGFU

Paotingfu—a city with 80,000 population, on the Peking-Hankow railway, 90 miles from Peking. The city is nominally the capital of the province of Chihli, and is still the headquarters of the military governor of the province.

The American Board started work in Paotingfu in 1873, being followed by the Northern Presbyterians in 1893. At present there is a mission force of 29 adults, representing these two missions, the Salvation Army and the Y. M. C. A.

RUG MERCHANTS - PAOTINGFU

In 1900 Paotingfu was the scene of one of the most terrible massacres of the Boxer uprising, 25 foreigners suffering martyrdom. The memorial cemeteries to these Christian heroes are two of the spots in the city which the traveler will not wish to miss seeing.

Other places of interest in Paotingfu are the two mission compounds, the American Board in the south suburb and the Presbyterian in the west, with their schools, residences, and churches; the Y. M. C. A. plant and work; the Salvation Army stations; the city mission centers.

The Taylor and Hodge Memorial Hospitals, with their large clinics and excellent equipment, will repay a visit.

The government schools (among them the Military College of China), the Lotus Park, and the markets are the places which are of greatest interest to the ordinary tourist.

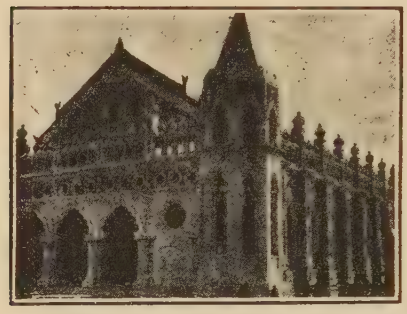
Advance information as to the arrival of parties should in every instance be sent to the Rev. E. W. Galt, American Board Mission, or the Rev. A. M. Cunningham, Presbyterian Mission, Paotingfu, Chihli. Telegraphic address, "Galt Paotingfu" or "Cunningham Paotingfu."

TAIYUANFU

Taiyuanfu—the capital of the province of Shansi, a city of about 80,000 people, at the head of the Cheng-Tai Railway which connects with the Peking-Hankow Railway at Chekiatchouang.

Although Taiyuanfu has been a place of great interest for many centuries, its history, both from a national and a missionary standpoint, has been of great importance during the last few years. In 1900 it was the scene of the very worst of the massacres perpetrated by the Boxers. More than 70 missionaries, Protestant and Catholic, suffered martyrdom in this city, as well as a great number of Chinese Christians. Following the Boxer uprising a large portion of the indemnity money was devoted to the establishment of a university, mainly at the instigation of Dr. Timothy Richard. This university was for a time under the control of a joint board of Chinese and foreigners, but is now Chinese-managed, although a few Europeans remain upon its faculty.

Throughout China Taiyuanfu is known as the residence of H. E. Yen Hsi Shan, who has deservedly earned the title of "the model governor." Gov. Yen is the only man remaining at the head of a province who entered upon such an office immediately following the revolution of 1911. He has a keen personal interest in the moral and social welfare of the people of the province. He has erected a large hall, capable of seating over 3,000 people, styled "the Hall of Self-examination," where officials, students, soldiers and the people gather



SELF - EXAMINATION HALL
TAIYUANFU

together at fixed times for meditation and to hear exhortations of a moral character. Gov. Yen is also conducting a vigorous campaign against illiteracy in Shansi, making the National Phonetic Script the weapon for his battles. He is not a Christian, but may be said to represent the very best in the Confucian morality.

At the present time there are about 16 missionaries in Taiyuanfu chiefly of the English Baptist Mission. Both the English Baptist and the Brethren Missions are represented in local Y. M. C. A. work.

There are two semi-foreign hotels in which guests can be accommodated, and small parties can be cared for by the missionaries and other foreigners resident in Taiyuanfu.

Railway connections with the Peking-Hankow line are very good, the trip from Peking occupying a night and a day. There is a restaurant car on the Cheng-Tai train. The trip itself is one of the most interesting in north China.

Rickshas are the principal means of conveyance within Taiyuanfu itself, and fares are very reasonable.

The local currency is the same as that in Peking.

Advance information as to the arrival of parties should be given in every instance to the Rev. H. R. Williamson, English Baptist Mission, Taiyuanfu, Shansi. Telegraphic address "Williamson Taiyuanfu."

Changte—a prominent city in the northern part of Honan province, is one of the centers of the important mission work of the Canadian Presbyterian Mission.

Weihwei—a prefectural city in Honan, about 50 miles from Changte, on the banks of the Wei River. Some relics of the life of Confucius are to be found here. This city is also an important center of the Canadian Presbyterian missionary enterprise.

Chowkiakow—a city in Honan province, located 40 miles east of the Peking-Hankow railway (Yencheng station), is a station of the China Inland Mission. The city contains about 225,000 inhabitants, and has been the scene of mission labor for 36 years. Four missionaries comprise the force here, and an equal number of visitors can be accommodated. The work carried on is of peculiar interest to those who wish to see the China Inland Mission attempting the peculiar task which has made it such a powerful force in the evangelization of China, namely, opening up interior districts.

Shekow—Ten miles up the Peking-Hankow railway from Hankow is the city of Shekow, which is the seat of the Central China Union Lutheran Theological Seminary. Three trains daily in each direction connect it with the larger city to the south.

This district is notable in missionary annals as having been the scene of the early labors of Dr. Griffith John. In 1912 the Lutherans established their theological seminary here, taking over responsibility for the evangelization of the territory in the immediate vicinity. This work is

CENTRAL CHINA UNION LUTHERAN THEOLOGICAL SEMINARY - SHEKOW

growing steadily under the direction of a foreign force that includes seven persons.

Not far from Shekow, in Siaokan, there is the familiar leper work conducted by the London Missionary Society under the direction of Dr. H. Fowler, who is the Far Eastern Secretary of the Mission to Lepers.

Proximity to Hankow makes it possible for those who wish to spend a day inspecting this station to do so and then take the afternoon train to the larger city.

In general, the most satisfactory way of visiting the Lutheran work at Shekow is to leave Hankow on the train which reaches Shekow at 8 a.m., and return on the train leaving Shekow at 2:30 p.m.

About 3 hours' ride north of Hankow, on the mountain which rises immediately at the east of the railroad station, is the mountain resort of Kikungshan. Every summer several hundred missionaries gather on this mountain top.

Information concerning the arrival of guests should be sent in advance to the Rev. O. R. Wold; telegraphic address "Wold Shekow."

FOURTH ROUTE

Hankow and vicinity
including Wuchang
Hanyang
Yochow
Changsha

HANKOW

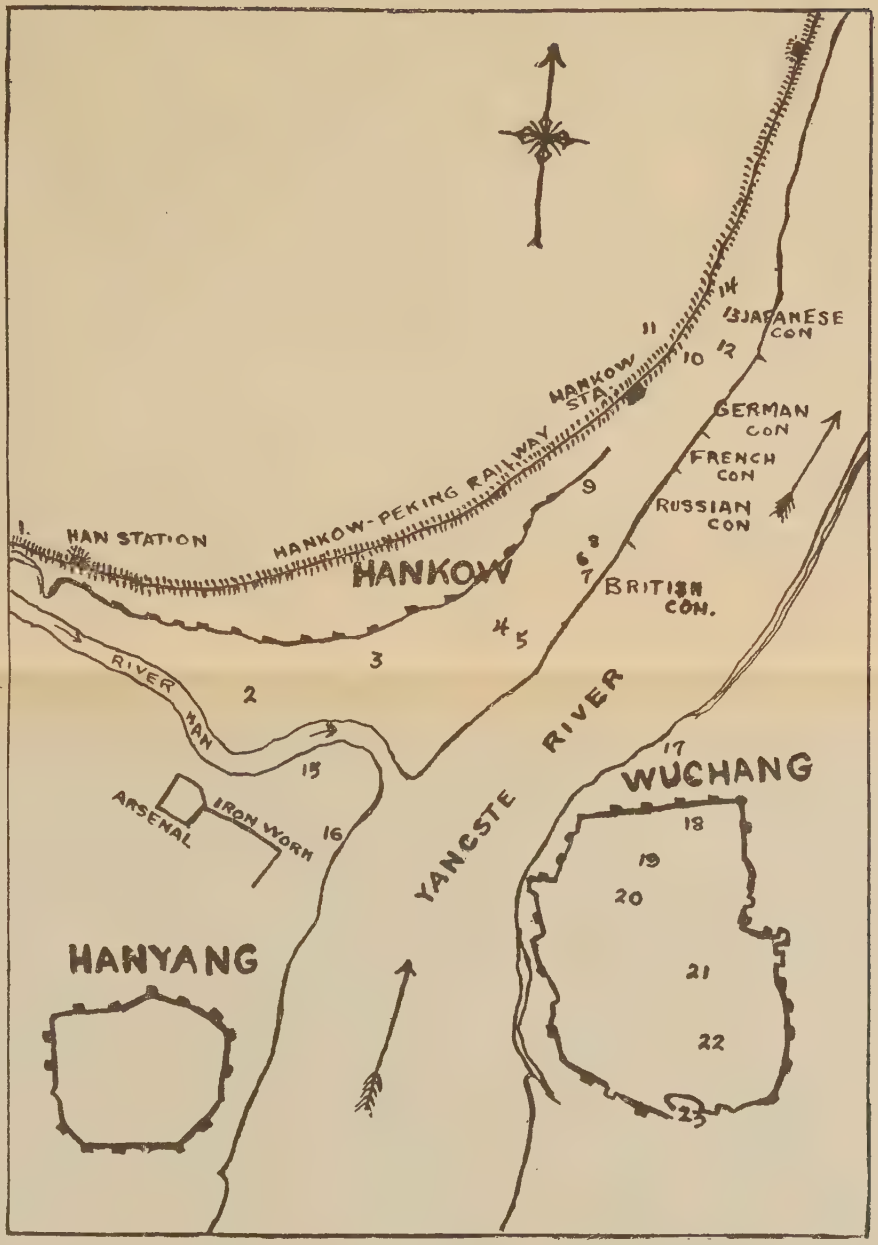
Hankow—the most prominent of the three so-called Wu-Han cities. It is located 600 miles from Shanghai, at the junction of the Han and Yangtze rivers, and its estimated population is 900,000.

Next to Shanghai, Hankow is the most important port on the Yangtze, and is rapidly becoming known as the Chicago of China. The growing importance of Hankow, from a commercial viewpoint, is to be attributed to its position at the junction of so many lines of communication. Before being opened to foreign residence and trade in 1861, the city was no more than a suburb of Wuchang (q. v.), the capital of the province, and Hanyang. Foreign trade, however, made Hankow the port through which passes all the traffic for the upper Yangtze and West China, and later the terminus of the Peking-Hankow Railway and the Peking-Canton Railway (the latter railway is at present constructed only as far as Changsha).

The great Han-yeh-ping Iron Works are located at Hanyang, and represent the most extensive commercial development in China at the present time. The control of these iron works formed one of the demands of Japan in the notorious Twenty-One Demands of 1915. Japanese control at the present time gives an excuse for the presence of a Japanese garrison and powerful wireless station. Hanyang has been selected as the center for missionary work of the recently organized mission of American Roman Catholics. It has a population of 180,000.

Hankow has one of the most extensive and beautiful recreation clubs in the Far East. To the traveler who approaches the city by water, the 2-1/2 miles of business establishments and residences which line the Bund along the river are the most striking feature. The Hankow Bund is probably the finest

Map of the Wuhan Cities showing the relative positions of Hankow, Wuchang and Hanyang and the Han and Yangste Rivers and the several foreign concessions. Also the location of mission property.



1. Chiaok'eo. 2. St. John's. 3. St. Peter's. 4. Hong-y-hang. 5. Old catechetical school. 6. St. Paul's cathedral. 7. Missionary residence. 8. Property to be used for residences. 9 Land for Bible woman's training school. 10. Middle school. 11 Preaching hall. 12. All Saints' Catechetical School. 13. All Saints' Church. 14. Rented quarters for Bible woman's school. 15. Chapel of the Heavenly Way. 16. Land. 17. St. Andrew's chapel. 18. Boone Compound. 19. St. Saviour's. 20. Fu Kai. 21. Rented quarters for School for Daughters of Mandarins. 22. Woman's Hospital. 23. St. Mark's.

in China. There is a variation in depth in the river of about 45 feet between summer and winter, due to the spring rains and melting snows in Szechwan province. During eight months of the year steam navigation of the upper Yangtze is possible, and the traveler may tranship at Hankow for Ichang and Chungking. This trip is the most famous for beauty in all China, passing as it does through the gorges of the upper Yangtze. During recent years the unsettled condition of the country has at times made the journey rather dangerous, and tourists should consult with consular and mission authorities before undertaking it.

If the tourist has only 24 hours to spend in the three Wu-Han cities, most of the time should be given to Wuchang, where missionary and general points of interest are many and closely concentrated.

If the visitor can spend a day in Hankow, the morning should be given to a visit to the office of the American Church (Protestant Episcopal) Mission, 43 Tung Ting Road, in the British Concession, near the steamer landing, where arrangements can be made to see other mission work as well, or to the Y. M. C. A. in the Russian Concession. In the afternoon the Wesleyan Mission Blind School can be visited, St. John's Industrial School and the Griffith John College.

There are three leading missions in Hankow: the American Church Mission, the London Mission and the British Wesleyan Mission. The Y. M. C. A. has a very flourishing work. There are agents of the Bible Societies, a prosperous Religious Tract Society, and the business managers of the China Inland Mission and the Christian and Missionary Alliance. The total foreign missionary force in the city, including the wives of workers, is 57.

Tourists going to Hankow by steamer can arrange to remain on board the boat for the two days while the steamer lies in port, the charge being $5.00 per day. This is, all things considered, the most satisfactory plan, provided the visitor is not remaining more than two days. If tourists

leave the boat, from 20 to 40 can be accommodated, the accommodations depending somewhat upon the conditions of travel to West China, Honan and Hunan, since missionaries coming and going on furlough stop at Hankow, and, of course, have first call upon the limited number of rooms available.

At the business houses of the China Inland Mission and the Christian and Missionary Alliance, 20 persons can be received when there is room. Eight or ten more can be received in private families. The Terminus Hotel, the principal hotel of Hankow, has rooms from $7.00 a day up. There are boarding houses also, but these are generally filled.

English-speaking guides can be secured at a charge of from $1.00 to $3.00 a day. Carriage rates—from $4.00 to $5.00 a day; automobiles—$4.00 an hour; rickshas—25 cents for the first hour, 15 cents for each succeeding hour; by the day rickshas, one coolie, 90 cents; two coolies, $1.40.

Travelers bringing Shanghai and Peking paper money to Hankow will likely find it subject to discount. Yuan Shih Kai silver dollars are more acceptable than Mexican.

Advance notice of the arrival of all parties should in every case be sent to the business manager of the China Inland Mission (telegraphic address "Inland Hankow"), or the business manager of the Christian and Missionary Alliance, Hankow.

WUCHANG

Wuchang—capital of the province of Hupeh, opposite Hankow and Hanyang on the south bank of the Yangtze River, a city of about 500,000 inhabitants, noted as an educational and political center.

Wuchang is the ancient capital, famous when the now hustling city of Hankow was but a fishing village. It has

been the seat of government for the region now comprised in the provinces of Hupeh and Hunan ever since the time of the Ming emperors, and was the headquarters of General (later President) Li Yuan Hung when he precipitated the revolution which overthrew the Manchus in 1911. It is an important student center at the present time, second, in fact, to Peking.

To reach Wuchang the traveler should take the steam launch leaving the jetty in front of the British Consulate, Hankow, every half hour. Landing is just outside the Hanyang gate of Wuchang, and the fare is ten cents each way. On the trip the launch passes the native ship yards, and one may also see the new cotton mills in course of construction, one, the First Cotton Mill, being in operation.

On arrival at the Wuchang jetty it is necessary to walk a short distance along the street before coming to the open place where rickshas wait. Here one should be able to give definite directions and offer the standard fare. In general, it may be said that as all the mission stations are some distance away not less than 15 nor more than 20 cents should be paid.

In the beginning of missionary work all the missions were crowded together in the extreme northeastern corner of the city, along the street known as T'ao Hwa Lin. Along this street the visitor passes the Swedish Mission residence compound, and just beyond on the right the Men's Hospital of the London Missionary Society, while on the left are grouped the Woman's Hospital and the Girls' Boarding School. At present the workers of the Y. M. C. A. reside in this compound. Just behind, hidden from the street, is the large Roman Catholic Monastery with its schools. Continuing along this street one comes to the Boone University compound, with its beautiful campus located on Flower Garden Hill. A pleasing view of this section of the city may be obtained from the top of the tower.

In addition to this old mission center, there are now many other places where Christian work is being carried on. The Christian and Missionary Alliance have their buildings

on the ridge of a small hill between the old center and Serpent Hill. Their chapel and schools are near at hand in the busy street. In the street which runs in the valley near Serpent Hill is the site for the work of the Y. M. C. A.

The Chinese speak of the portion of the city north of the hill as 'behind the hill.' Passing in front of the hill through the old tunnel on the Long Street, the visitor finds himself in the downtown section of Wuchang. On the right is the Trinity Church of the American Church (Protestant Episcopal) Mission. Proceeding to Peh Seo Hang, the splendid hospital group, with institutions for men and women, is seen.

Keeping to the south the Wang Fu K'eo chapel of the English Wesleyan Mission is seen, and at the extreme end of the city, not far from the governor's yamen, St. Michael's Church of the American Church Mission.

The Wesleyan Mission workers live in the southeastern section of the city, while Wesley College is situated a quarter of an hour's journey outside the large East Gate. Not far from Wesley College are two other missionary schools: the Union Normal School for primary boys' school teachers, and St. Hilda's Girls' Boarding School of the American Episcopal Mission.

In addition to the missionary enterprises visitors may desire to see one or more of the government schools; the Mint; a cotton mill; the Model Prison; and, outside the city, the Pagoda and Temple of Hell. On the south side of the hill, near the East Gate, is situated the Chang Chih Tung Garden, while the Hunan Middle School now occupies the grounds which before the revolution formed the beautiful memorial temple of Marquis Tseng. A climb to the top of Serpent Hill is well worth while for the sake of the panorama displayed.

To see Wuchang in a day arrangements should be made with the American Church Mission, the Christian and Missionary Alliance or the China Inland Mission in Hankow

for a guide, arranging to stop at the Swedish Chapel on the Main Street, to note the entrance to the Civil Governor's Yamen at the beginning of the Long Street, to stop a few moments at Trinity Church, have a passing glance at the Church General Hospital on Peh Seo Hang, from there passing the Provincial Assembly building, the Government Normal College, the Chang Chih Tung Garden, on through the City Gate to the Pagoda, visiting on return the Temple of Hell, Wesley College and St. Hilda's School. Tiffin might be arranged for at Wesley College, the Union Normal School, St. Hilda's School or Boone University. All may be reached by telephone. From St. Hilda's School the visitor would enter the city by the Little East Gate, visit Boone University, see the other missions, and return to Hankow by native sampan from the jetty of the First Cotton Mill, or by the steam launch.

It is best to make arrangements to visit Wuchang after arriving in Hankow, where most visitors will wish to stay.

Yochow—a city on Lake Tungting, above Hankow, and 707 miles from Shanghai, on the railway connecting Wuchang and Changsha.

It is reached by steamer or train from Hankow.

Yochow has a population of about 20,000 civilians and as many soldiers, a foreign concession and a custom house.

There are many objects of general interest in Yochow, including the Royal Tea House and the graves of some famous Chinese.

To the tourist interested in the missionary enterprise, the city will be noted as one of the principal stations of the Reformed Church in the United States, which has been at work since 1900. This is the only mission working within the city, and now has 17 foreigners connected with its

enterprise. The work is being intensively developed, and will prove of great interest to any one wishing to see mission work of just this kind.

Advance information as to the arrival of parties should in every instance be furnished Miss Marion P. Firor, Yochow, Hunan; telegraphic address "Firor Yochow."

CHANGSHA

Changsha—capital of the province of Hunan, is reached from Hankow by steamer or railway. A city of great importance, it was for years regarded as one of the most determinedly anti-foreign in China. In fact, foreigners were not able to take up their residence within the city until after 1900. Travelers will find much of interest and suggestion in the missionary development that has taken place within such a comparatively short time.

In his sketch of the history of Changsha, the Rev. G. G. Warren states that the city "has merely touched the first century of her third millenium." Legends and semi-historical documents, connect the region with such great figures in the shadowy past as Yao and Shun, the two great emperors of China's Golden Age, and the emperor Yü, China's Noah, whose feats in dealing with floods are worth learning, if not believing.

The modern city of Changsha may be said to date from B.C. 202, when Wu Jui, one of the trusted lieutenants of the great emperor Ch in Shih-huang, who built the Great Wall, was raised to princely rank and set up his court here. This city, however, was probably not on the same site as the one visited by the traveler to-day.

During the reign of the emperor Wu (B.C. 140-86) a Hunanese governor won fame by memorialising the emperor against the custom which demanded a tribute of several

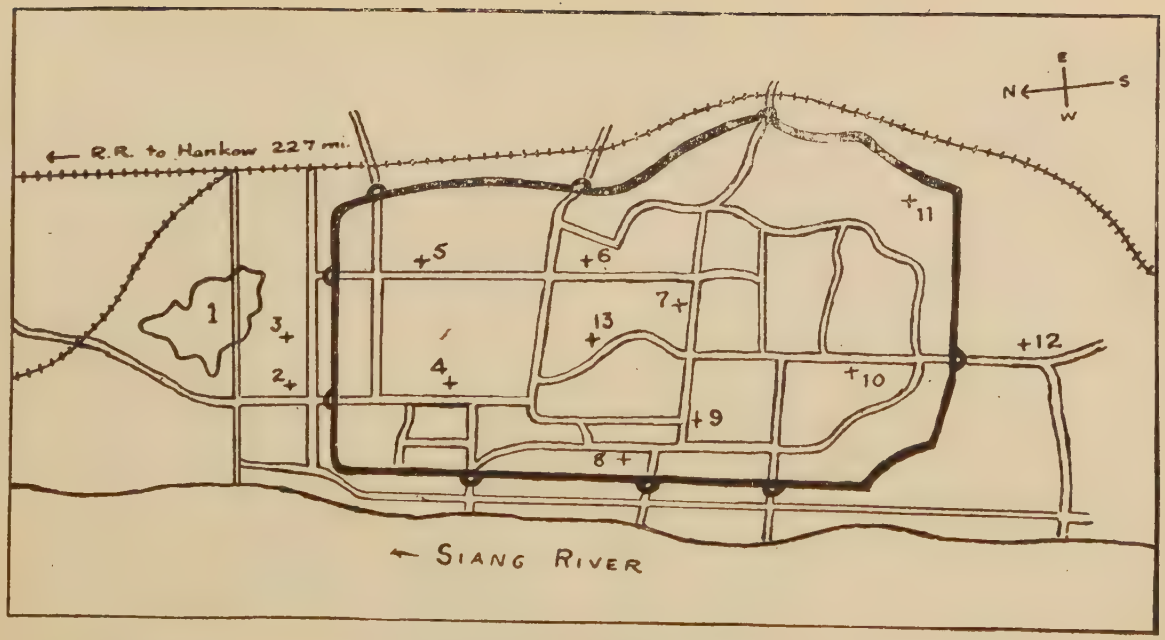
hundred aborigines every year. The merciful pleader was deified, and is today worshipped as the god of happiness and prosperity.

"It was in 1852," to quote Mr. Warren, "during the first onrush of the Taiping rebels, that Hunan came to its own. For 90 days Changsha was closely beseiged, but in vain. One of the rebel 'princes' was killed. After the rebels had marched away to Hupeh, the Hunan leaders found themselves in request. Two comparatively young men rose rapidly to high command. One was killed on the field of battle; the other, Tseng Kuo-fan, attained not only the highest rank that it was in the power of the emperor and the great empress-dowager to give, but a national fame altogether unrivalled in the 19th century. A temple to the great man's honor was erected in the western part of the city. The front part of this temple has been taken as a memorial for the men who died in establishing the present republic, and two statues adorn the front space. (A Western visitor may be interested in the glass eyes of these statues.)

"The beautiful gardens attached to this temple are put to a fitting use. A great-granddaughter of the statesman-hero, Miss Tseng, has prepared herself for educational work by taking her B. Sc. at London, and has now returned to her native province and opened a high school in these grounds. Miss Tseng, although an earnest Christian, is not connected with any missionary society, but conducts a school on her own lines.

"Changsha was opened as a treaty port on July 1, 1904. In the following November a Japanese consul arrived. The British consulate was opened in 1905. Later a German consulate and an American were established.

"In 1910 serious riots broke out, which were really planned to involve the governor in disgrace, though a pretense was made that they were due to the price of rice. The governor's yamen and 19 other places were burned (including three mission buildings) and 45 places were more



MAP OF CHANGSHA

1. Yale-in-China
2. American Presbyterian Mission
3. Roman Catholic Mission
4. American Episcopal Church
5. Y. W. C. A.
6. Christian and Missionary Alliance
7. United Evangelical Mission
8. Wesleyan Methodist Mission
9. Y. M. C. A.
10. Norwegian Mission
11. Faith Orphanage
12. Liebenzell Mission
13. Seventh Day Advent Mission

or less destroyed (including all but three of the remaining mission properties).

"The revolution was quietly carried out on the morning of October 22, 1911. Much against his will, Governor T'an Yen-kai, the greatest, or at least the most successful of modern scholars (he won the last 'primus' of the old metropolitan examinations) was installed as governor.

"The story of the following years is not edifying. Strife and civil war have prevailed. It is unfortunate that the northern soldiers who have been used in the province (with the noteworthy exception of the 16th Mixed Brigade, stationed at Changteh) have regarded the Hunanese as enemies and have acted towards them as if in an enemy's land."

The first foreign missionary to enter Hunan province was the Rev. J. Cox, of the Wesleyan Methodist Mission, in 1863. It was not until 1898 that Mr. B. H. Alexander and an independent missionary named Alcock managed to get inside the gates, but in each case the stay inside was a mere question of hours. In 1899 Mr. Alexander won the right to moor a house boat at the river bank and enter the city every day to sell books.

After the Boxer movement admission to the city was not disputed. The China Inland Mission was the first to acquire property by rental; the London Missionary Society the first to purchase. There are at present 13 missions and a privately supported missionary school working among the 250,000 people in the city, with a total foreign staff of 90 men and women. There is little unnecessary reduplication in this province, and a general spirit of comity in division of territory.

The following are the missions and their work:

American Church Mission (Protestant Episcopal). The church edifice of this mission is one of the finest in China, providing a place of worship for about 1600 communicants. Foreign staff of 3 day school and boarding schools; night schools; reading room.

Broadcast Tract Press and Faith Orphanage. Foreign staff of 2.

Christian and Missionary Alliance. Foreign staff of 2.

Hunan Bible Institute. Foreign staff of 2. Besides the local school, there are 16 evangelistic bands working in different parts of Hunan and Kiangsi, 13 men in each band. Their methods are unique and worthy of study.

Liebenzell Mission (German). Foreign staff of 4. Church; school for the blind.

Norwegian Mission. Foreign staff, 11. Church, woman's hospital, schools for boys and girls, and a Bible school.

Presbyterian (North). Foreign staff, 6. Church; Union High School for girls (supported by three missions); Boys' Boarding School; Girls' Boarding School; Woman's School and Bible Training School.

Seventh Day Adventists. Foreign staff, 4. Chapel.

United Evangelical Mission. Foreign staff, 7. Large church, with Girls' Boarding School and Boys' Primary School. Representatives on faculty of Union Training School for preachers.

Wesleyan Mission. Foreign staff, 6. Church, with a flourishing Sunday school for unconnected street children. Union Training School for Preachers.

Yale in China. Foreign staff, 60. The College of Yale in China has a Middle School and a Junior and Senior College. With the cooperation of the local people and the provincial government it conducts the Hunan Yale College of Medicine, the Hunan Yale Hospital, and two training schools for nurses. Besides the support of the students and alumni of Yale Un-

YALE ATHLETIC FIELD, CHANGSHA

iversity, Yale in China has the cooperation of the various missions, the local government and people, Hamilton College in America, and the China Medical Board of the Rockefeller Foundation.

Y.M.C.A. Foreign staff, 8. Eight departments of work, housed in native buildings adapted to the purpose.

Y.W.C.A. Foreign staff, 3. Work started in 1918.

It is suggested that the visitor with but a day to spend in Changsha devote that time to this itinerary: Morning, first visit the College of Yale in China and the Presbyterian Mission, in the North Suburb. Then see Provincial Legislature, the Y.W.C.A., the Hunan Educational Association, the American Episcopal Mission and the Governor's yamen, all in the north end of the city. From the yamen walk south along the western side of the city, visiting Wesleyan Mission and Union Theological School. Passing the Post Office turn up West Monument Street to the Y.M.C.A. Continue eastward to visit the United Evangelical Mission on East Monument Street, and from there visit the Norwegian Mission and the Po Tza Kai and Hsin Po Tza Kai, where the best shops are. Afternoon, visit the Changsha temple (Confucian). The Blind School is nearby. Then continue out South Gate to the factories. The Mint, Glass Works, and Antimony Works will prove most interesting. Changsha exports more antimony than any other place in the world. On the journey one way, the missions east of the city and the railway station may be visited, and the Heaven Heart Tower, with portions of the old city wall. Return by another route and see the Custom House and the foreign business firms.

Other trips out of Changsha can be made easily, some by rail, some by steam launch, and some by sedan chair. Arrangements in this respect can be made after reaching Changsha. Perhaps the most interesting would be a journey by launch to Changteh. Here General Feng Yu-hsiang has his headquarters as commander of the 16th Mixed Brigade. General Feng is one of the few Christians on the staff of the

Chinese army, and his discipline and the educational work he carries on among his troops are noteworthy. General Feng's men use Bibles but not cigarettes, and remind one more of Cromwell's army than any modern body of soldiers.

Except when the water is too low (generally from November to February) the visitor may reach Changsha from Hankow by boats operated by the China Navigation Co., Ltd., (Butterfield & Swire, Ltd., Agents); the Indo-China S. N. Co., Ltd., (Jardine, Matheson & Co., Ltd., Agents); and the Nisshin Kisen Kaisha. These steamers are similar to those on the lower Yangtse, but smaller, with limited accommodation for foreign passengers. It is well to reserve bookings in advance.

The railway from Wuchang (across the river from Hankow) to Changsha was opened in the fall of 1918 for construction trains carrying passengers. Owing to the military occupation of the province, the train service has not been very good. "First class" compartments can usually be obtained, but there are no provisions for bedding or food, and the passenger must provide these for himself. The train attendants know little or no English. The journey may afford enough amusement and interest to make up for a little inconvenience. It saves a day in time, and considerable money.

The train leaves Wuchang (inquire in Hankow about arrangements for crossing the river) at 4.30 in the afternoon, reaching Changsha sometime the next morning. Visitors to the College of Yale in China should leave the train at Changsha North, which is only five minutes walk from the campus.

During months while the full missionary community is in Changsha from 45 to 50 visitors can be entertained at one time. During the hot weather not more than 20 could be accommodated. A large party will find it necessary to make reservations for extra cars on the railway, or accommodations on steamers, if steamers are running.

Services of English speaking guides can be secured in Changsha for about 25 cents an hour. Rickshas cost about 15 double coppers (20 cash pieces) an hour. Sedan chairs can best be obtained through arrangements made by the host of the traveler. Thus a day of travel about the city will cost from 50 cents to $3.00 according to distance and mode of travel.

Silver dollars and copper coins constitute the currency of Changsha. Small silver coins and paper notes are not used. An American bank, the Asia Banking Corporation, can render all the usual services of a foreign bank.

Heavy luggage will be an inconvenience unless the tourist comes by steamer. Small trunks may be taken into the railway car compartment or checked in the baggage car.

There is no railway from Changsha to Canton. Travelers should not be deceived by over-optimistic maps.

In every case parties wishing to visit Changsha should communicate with D. H. Leavens, Yale in China, Changsha. Telegraphic address, "Leavens Changsha."

FIFTH ROUTE

Hankow to Shanghai (by water)

via Kiukiang (side trip to Nanchang and overland trip to Fukien)

Anking

Wuhu

Nanking

Chinkiang

Nantungchow

KIUKIANG

Kiukiang—One of the best known mission stations in China, a treaty port on the Yangtze, 142 miles below Hankow. The population of the city is estimated as 70,000, but it lies in a position of great strategic importance, and draws trade from large parts of Kiangsi, Hupeh and Anwhei provinces. The only means of access is by river steamer.

FRENCH CATHOLIC CATHEDRAL, KIUKIANG

Kiukiang forms the northern gateway to the province of Kiangsi. Because of its political and commercial importance it was opened to foreign trade as early as 1861. In 1916 the total of its foreign and Chinese imports and exports amounted to Hk. taels 42,406,996. (The tael, roughly speaking, is worth about $1.40 Mex.) The chief export trade is in tea, porcelain, grass-cloth, ramie, tobacco, beans and paper.

During the Taiping rebellion (1851-65) Kiukiang was destroyed by the rebels, but it was rebuilt and has recovered its prosperity.

The visitor can hardly visit Kiukiang without taking away some pieces of the Chingtehchen porcelain. This is the most famous porcelain produced in China, and although the prices are going up, it is still, comparatively speaking, cheap. Chingtehchen itself is inaccessible to the ordinary tourist, but Kiukiang is the center through which almost all of its product passes. Vendors of this porcelain throng the water front and display their goods on every steamer passing

through Kiukiang. Better examples can be found at the shops on the main streets of the city.

To many missionaries Kiukiang is known as the gateway to Kuling, the summer resort for Central China. Travelers arriving in the summer will be wise to visit this famous mountain, which may be reached by automobile and chair in three hours from Kiukiang.

A day's trip beyond Kuling is the famous White Deer Grotto University, one of the oldest in the world, having been raised to the status of a university in 960 A.D. "The whole place is in a very ruinous condition, and is almost deserted, except in summer, when bands of students resort thither to pursue their studies in the coolness of the spot."

By turning aside a short distance when about half way to the foot of the mountain upon which Kuling is located, the traveler from Kiukiang may see the tomb of the renowned Confucian commentator, Chou Lien-hsi, who lived about 960 A.D. On an island in the South Lake, just south of the city wall of Kiukiang, is the Island Temple reputed to have been built by the same sage. Some idea of the age of China is obtained by visiting these spots, dating back, as they do, almost a thousand years.

Across the lake just south of the city is the grave of Tsu Tsz-hung, which is fast becoming a patriotic shrine. Tsu Tsz-hung was the representative of Kiukiang in the national parliament who, for opposing the monarchical designs of Yuan Shih-kai, was ordered shot by that despot. Within the city the Nen Ren Tsz, a Buddhist temple just across the street from the Methodist girls' school, holds in its courtyard a stone boat which is fabled to have flown thither long ago from other parts. Nearby is the Pagoda, one of the finest in China, which is said to have been erected in 907 A.D. Another pagoda, seen on the river bank to the east of the city, dates back to 1368 A.D. Within the city the Eight Cornered Temple marks the

spot where an important official of ancient times committed suicide upon being defeated in battle.

The first missionaries to reach Kiukiang and its vicinity were the Catholics. They have labored here for about 500 years. In the foreign concession a Catholic cathedral, hospital, school, and asylum for aged men will be found. In the city is a Catholic church, a school, an orphanage, industrial work, a preparatory school for priests, and a home for aged women. Four foreign priests, two Chinese priests, and several foreign and Chinese nuns comprise the Catholic staff.

The first Protestant work was that established by the Methodist Episcopal mission in 1867. This was the first Methodist work in the Yangtze valley. The present plant of this mission includes the William Nast College, the Water of Life Hospital, and three churches, besides primary schools. Under the Women's Foreign Missionary Society of the same church there are the Knowles Training School for women, the Rulison High School for girls, the Danforth Memorial Hospital for women and children, and a fine system of primary schools. The Danforth Memorial Hospital has been made famous by the services of its head physician, Dr. Mary Stone. Dr. Stone is at present in America, recovering from severe illness, and the hospital is under the direction of her sister, a recent graduate of Johns Hopkins.

WM. NAST COLLEGE, KIUKIANG

Five families of the Board of Foreign Missions and six ladies of the Woman's Foreign Missionary Society comprise the present Methodist staff in Kiukiang. Six small parties may be entertained at one time. (A total of about twelve people.)

The Christian Mission in Many Lands (Plymouth Brethren) began work in Kiukiang in 1888. The station is maintained principally as a forwarding point for the workers of this mission, who reach large portions of the northwestern part of the province of Kiangsi. Several small parties may be entertained by this mission.

The China Inland Mission entered Kiukiang in 1889, although work had been opened in the eastern part of the province as early as 1877. The mission aims to maintain chiefly a business agency here for its extensive interests throughout the province, where it maintains 30 stations. A small chapel is maintained in the foreign concession. Ten guests may be accommodated in the mission house, which is also within the concession.

The work of the Amerian Church Mission was opened by a Chinese from Hankow in 1901. The first foreign missionary arrived in 1903. The mission is situated in the northwestern part of the city, where it has a large church, a middle school, two foreign residences, a combined higher and lower primary school, and a chapel. A middle school, two higher primary schools and one lower primary school are maintained for boys; and a lower and a higher primary school for girls. There are two foreign families in the station, one of which is at present on furlough.

MANDARIN GRAVE, KIUKIANG

The Seventh Day Adventists have recently opened work in Kiukiang, and there are also two British ladies at work here independently.

After visiting the mission work of the various missions, all of which can be reached in a day, the traveler may wish to see the "Catholic Retreat," just south of the city, a

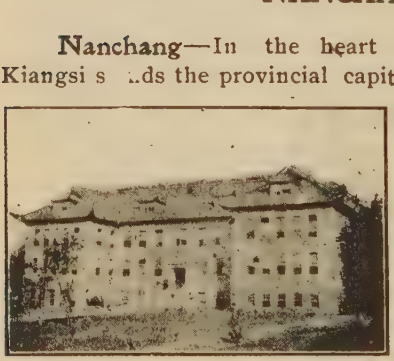
beautiful spot where lie buried the priests who were killed during the Nanchang massacre of 1906, or the foreign cemetery, where lie the remains of the Protestant missionaries who suffered martyrdom at the same time.

Visitors desiring to see the provincial capital, Nanchang (q. v.) are advised to leave their heavy luggage at Kiukiang, as it is necessary to return by this city. The side trip to Nanchang will occupy at least three days, and is well worth making. The city is one of the largest, wealthiest and most typically Chinese in China. The railway fare from Kiukiang, one way, second class is $2.55.

Advance notice of arrival at Kiukiang should in every case be sent Dr. E. C. Perkins or Miss Clara E. Merrill, of the Methodist Mission; Mr. H. Lester, of the Plymouth Brethren Mission; Mr. Frank Tull, of the China Inland Mission; or the Rev. A. Goddard, of the American Church Mission. Telegrams may be addressed to any of these persons, simply using the name and name of the city, as "Perkins Kiukiang."

NANCHANG

Nanchang—In the heart of the rich province of Kiangsi s ..ds the provincial capital, Nanchang. Foreigners who have traveled extensively through China have pronounced it one of the most typical and interesting cities in the entire country. It is easily reached from Kiukiang by means of the Kiukiang-Nanchang Railway, a Japanese-owned line 90 miles in length, running one first class train each way each day.



JONES HALL - NANCHANG

Nanchang exemplifies the truth of the proverb, "Blessed is the people that has no history" It has been preserved in a manner almost miraculous from the warfare that has swept over the rest of Central China, and stands to-day almost unique as a city that has never been looted. This largely accounts for the extraordinary wealth of the city, a wealth manifested by the gold, silver and curio shops that line its streets.

The tourist wishing to see a real Chinese city will do well to visit Nanchang. It contains all the elements that made the cities of China so attractive to Marco Polo when he inaugurated the tourist traffic in these parts. But it also contains many of the elements of the new China.

There are electric lights in the streets; a prison that is ahead of many in western lands in its treatment of criminals; a home for orphans; a home for lepers; progressive newspapers; and a telephone system that it owned and operated by a woman—all under Chinese auspices. The government schools, likewise, are of a high grade, and make the city a student center for the province.

Estimates as to the population vary, but it is certainly more than half a million. Until the opening of the railway from Kiukiang, which took place about six years ago, it has been hard to reach the city, the trip by water around the Poyang Lake and up the Kan river requiring several days. It is surprising to discover how rapidly the spirit of the new China has penetrated this large and hitherto inaccessible population. Nanchang has proved a center for the recent patriotic movements, and can be counted as one of the progressive cities of China.

In large measure this is due to the influence of Christian missions. The Plymouth Brethren Mission was the first on the ground. It was followed within a few years by the Methodist Episcopal Mission, which began its work in 1894. The compound of this mission is the first thing that the visitor sees approaching the city, located as it is on the banks of the

Kan river. The Methodists have been followed by the China Inland Mission, the American Church Mission. There are forty foreigners upon the staffs of these missions who, together with a few employed in governmental positions, comprise the foreign population. Nanchang is not a treaty port, and foreigners cannot carry on business in the city. Foreign concerns must work through Chinese agents.

Missionary work in Nanchang faced difficulties equal to those encountered anywhere in China. In 1906 the anti-foreign riots culminated in the martyrdom of several members of the China Inland Mission, and it was not until after the Boxer year that the work made any large advance. The development since then, however, has been rapid.

Visitors to Nanchang will wish to see the Baldwin School, conducted by the Woman's Foreign Missionary Society of the Methodist Episcopal Church. This school has an enviable reputation. They will visit the Nanchang Academy for boys, conducted by the same mission. It is planned to develop this school into a college, and junior college work is already being offered. They will find in the plant of the Y. M. C. A., in the institutional church in the center of the city, in the other churches, and in the hospitals places well worth visiting.

Particular mention should be made of the hospital for women conducted by Dr. Ida Kahn, under the Woman's Foreign Missionary Society of the Methodist Episcopal Church. Dr. Kahn is one of the most widely known women in China. Adopted by an American missionary, Miss Gertrude Howe, who still makes her home in Nanchang, she graduated in medicine from the University of Michigan, later taking postgraduate work at Johns Hopkins University. Dr. Kahn was for a time in charge of the government hospital at Tientsin, but has returned to mission medical work. She is a leader in many of the reform movements of China.

Tourists spending a day in Nanchang can, by hard traveling, see all the points of mission and general interest

within a day. They can likewise visit the curio shops, which are among the best in China. The Brass "Monkey Lamp," formerly used in the old examination stalls, the spherical porcelain candle lamps, iron pictures and vases of all kinds are popular curios not found elsewhere. Sha-fu, a grass-linen, is also found here at its best. Suitable guides can be provided from the students in the mission schools, for whose services no fee will be charged. Rickshas are available at a charge of 15 cents per hour. There are no other conveyances. Silver money is the only practicable currency to use in Nanchang. Care should be taken not to collect the local paper currency, since it is not redeemable at par outside the city.

In buying railway tickets from Kiukiang to Nanchang, tickets should be bought to the river bank opposite Nanchang, not to the city itself. Visitors will be met at the river bank, provided advance notice has been given, and taken across the river in sampans to the Methodist compound.

Advance notice of arrival should be sent in every case to E. L. Terman, Methodist Mission, Nanchang. Telegraphic address, "Terman Methodist Nanchang."

OVERLAND TRIP THROUGH KIANGSI AND FUKIEN

Visitors to China will find it well worth while to make an overland trip of considerable dimensions during the course of their tour. In this manner they will see the real China as it lies off the well-beaten paths of travel, and will obtain an accurate idea of the way in which the missionary penetrates to remote parts and the difficulty under which he frequently labors.

The trip overland from Nanchang to the mission stations on the upper Min River in Fukien, and so on to

Foochow, is one of the most beautiful and highly to be recommended in China. Arrangements can be made at Nanchang for taking this trip, although it will be necessary to correspond with the missions in that city in advance in order that sufficient chairs, bearers, and other necessities can be secured.

The trip falls naturally into three sections:

1. From Nanchang to Kienchang. Before starting party must secure cots and bedding (obtainable in Shanghai or Hankow), bed nets (if in summer) wash basins, soap, towels, provisions (which may be purchased in Kiukiang). Leaving Nanchang early in the morning the route, if by land, passes through Wuyangtu and Chih-kiangkow before reaching Chikang, where the first night is spent. The Roman Catholic church here will be noticed. An early start on the second day will take the traveler through Yenwo, with its Catholic church; Wenkiachen, where breakfast may be eaten in the compound of the Methodist church and school; Wenkiakang, before reaching Likiatu, where a flourishing Christian work may be seen before turning in for the night. Another early start will bring the traveler on the third day by either of two roads to Fuchow, where the Roman Catholic cathedral may be compared with the work of the China Inland and Methodist missions. On the fourth day the tourist will reach Tungchiang, and early on the morning of the fifth day the divide on Turtle Mountain will be crossed. The total distance of this portion of the journey is about 120 miles, and the cost between $12 and $15. The traveler should reach Kienchang, with its mission work, about noon of the fifth day after leaving Nanchang.

2. From Kienchang to Kwangtseh. Leaving Kienchang the road turns nearly due east and early on the morning of the third day crosses the low divide between Kiangsi and Fukien. Sometime the railway from Nanchang to Foochow will cross this pass. Leaving Shangkuan, which is the border town, the road descends gradually, and by nightfall

the navigable head waters of the Min River should be reached at Kwangtseh. Much magnificent scenery is passed on this leg of the journey, including considerable red sandstone formations and heavily wooded hills. At Kwangtseh is located the first Christian church on the Fukien side of the border. This is a center for the work of the American Board in this district. Chairs can be procured for this stage of the journey at a cost of about $6 each. Carriers, loaded with 80 lbs. of baggage, make the trip for about $2.50. Baggage should be arranged with a view to convenient carrying.

3. Kwangtseh to Yenping. From Kwangtseh the journey is by boat down the Min River. Twenty-five miles below Kwangtseh lies the city of Shaowu, which was a prefectural city under the Manchus. Before the Taiping rebellion the population was more than 100,000, but now there are hardly 20,000 inhabitants. Shaowu is the center of American Board work, having been opened in 1874. A territory equal to the state of Massachusetts in size is administered from this city. There are hospitals for men and women, a higher primary and a middle school for boys, a school of equal grade for girls, a Bible training school for evangelists, and a school for training women workers. An agricultural experiment station here, which is working on considerable tracts of hill and rice land and mill properties and is also introducing high grade cattle and goats, is also of considerable interest. Several typical river towns with varying types of Christian work will be passed on the river below Shaowu. In from three to six days the traveler should reach Yenping, for which see Route 8. The cost of the boat for this portion of the journey will be about $20.

Near the city of Changloh, on a branch of the Min River, is a famous cave which explorers have asserted may surpass even the Mammoth Cave of Kentucky in extent and beauty. The side trip will require four days and an additional boat expense of about $8.

ANKING

Anking—capital of the province of Anwhei, located on the Yangtze river 370 miles from Shanghai, is one of the smallest provincial capitals in China. The population is not more than 100,000, of which a large part is composed of officials brought to the city by the presence of the provincial offices, together with a large number of students.

Anking is one of the cities that still plainly shows the marks of the Taiping rebellion, but its greatest interest for the traveler studying mission work is the presence of a large and well-organized station of the American Church Mission.

During the Sung Dynasty the seat of government for the region was transferred to Anking, since this city could be more easily defended from the attacks of the Kin Tartars. Ever since then the city has been important politically, but it never has had, nor is it likely to have, any great commercial importance.

In the early part of the Chin dynasty the city was a prominent center for missionary work by the Roman Catholics, but this suffered a total eclipse during the period when missionaries were prohibited in inland China. The Roman Catholics succeeded in re-establishing their work in the sixties of the last century.

The China Inland Mission entered Anking in 1869, and has had a small evangelistic work in the city ever since. It has also had a language training school for male workers at this place for many years. The American Church Mission began work in 1894, but made only slight progress until after the Boxer movement.

The visitor to Anking will wish to see the pagoda, considered one of the finest in China; the Provincial Assembly Hall; the Mint. Especial attention, however, should be given the compound of the China Inland Mission; the station of the Roman Catholic mission (which is of particular interest as being built in Chinese architectural style); the Cathedral of the Holy Saviour with its schools; St. James' Hospital; St. Paul's School; St. Agnes' School, all on the American Church Mission compound. All these can be visited in a day.

CHOIR BOYS, ST. PAUL'S SCHOOL, ANKING

Those particularly interested in mission work in the country would find it worth while to make one of the tours to outstations of the American Church Mission. A tour of ten days would cover those to the west, including Chien Shan Hsien, Taihu Hsien, Sousung Hsien and Wangkiang Hsien. Shorter tours of five days each could be made to the east; one to Tsungyang, I Chin Chiao and Kungchen; one to Tatung, Chinyang and Miaochen. This is near the celebrated mountain of Chiu Hwa Shan, which could easily be visited in an extra day. This trip is especially recommended, and arrangements will be made by Bishop D. T. Huntington, bishop of the Protestant Episcopal Church, resident at Anking.

Parties wishing to visit Anking should in all cases communicate with Bishop Huntington, telegrams addressed "Huntington Anking" and sent from Kiukiang or Wuhu, naming the steamer, hour of departure from Kiukiang or Wuhu, and number of people in the party, will insure the meeting of travelers and the proper transference of baggage.

Advices from Anking state that there are no carriages or automobiles, and that the rickshas had better be avoided.

On country trips sedan chairs can be secured for $1 a day. The services of English-speaking guides will be available, at a charge to be determined at Anking.

Silver currency is the most available, since only Anhwei provincial notes pass current as paper money. Visitors who can do so are urged to arrive at Anking on one of the steamers of the China Merchants S. N. Co., which maintains a hulk in order to make landing convenient. Debarkation from other river steamers is by means of sampans, a form of adventure which hardly makes up by its excitement for its inconvenience.

WUHU

Wuhu—forty hours from Shanghai or about 30 hours to Shanghai by boat, or 14 hours by train and boat via Nanking, is the largest rice trade center in the world. It was opened as a port in 1877, and is still the only port, as it is the most important city, in the province of Anhwei. The population is approximately 200,000.

Some idea of the growing commercial importance of the city is given by the statistics for 1919, which show imports and exports with a total value of $66,764,356. The export of rice totalled 534,585 tons. Eighty million eggs and 138,290 tons of iron ore were also exported. And American kerosene oil led the imports with a total of more than 4,000,000 gallons, an increase of 1,500,000 over the previous year. This commercial activity, which places Wuhu at the head of all the smaller ports in China, is bound to increase, as the city is the head of navigation for deep draught vessels at low water.

Although the city dates back to about 400 A. D., it has suffered the same fate that has befallen so many Chinese cities in a land cursed with internal warfare, and the present

city is only about 200 years old. The chief places of interest for the casual tourist are the old pagoda, the model prison, and the government schools.

Missionary work began in Wuhu in 1881, when Dr. Vergil C. Hart, one of the famous pioneer missionaries, at that time connected with the Methodist Episcopal Mission, landed. Dr. Hart was soon followed by the representatives of the China Inland Mission, the Christian (Disciples) Mission, the Christian and Missionary Alliance, the American Church Mission and the Christian Advent Mission. Today these six societies and two independent missionaries form a community of ten families and 18 unmarried workers.

In 1897 Wuhu was the scene of anti-foreign riots which destroyed the property of the Roman Catholic mission and drove all other foreigners from the city. In 1911 foreign philanthropy, under the lead of the Christian Herald, stepped in here to distribute about $100,000 for the relief of famine suffering. The money was largely used in employing the sufferers in road-building, whereby they earned the money for their own relief.

The chief point of interest to the tourist studying mission work is the Wuhu General Hospital, conducted by the Methodist Mission, in which medical work of a high type is carried on. A great expansion of this hospital is proposed by the Methodist Episcopal Church, working in conjunction with the China Medical Board (the Rockefeller Foundation). There are also two middle schools for boys.

The landing at Wuhu is made in small boats, the charge being about 7 cents per person and 5 cents per piece for baggage. Rickshas are available at about 20 cents per hour. Any national currency will pass in Wuhu, but silver dollars and copper coins are preferred.

Advance notice of the arrival of parties should be sent to the doctor in charge of the Wuhu General Hospital. Telegrams addressed "Hospital Wuhu" will suffice.

Nanking, see Route 6.

Chinkiang, see Route 6.

Nantungchow,—more properly Tungchow, a city in Kiangsu province, on the Yangtze River, 73 miles from Shanghai. No more interesting city is to be found in China than this, where His Excellency Chang Chien, a former minister of commerce and agriculture, is developing a "Model District." The population is about 150,000 people. There are fifty miles of modern roads; a cotton and sericulture experimentation station and schools; 334 schools with 21,382 students; an agricultural college; two modern cotton mills with 60,000 spindles, 500 looms and 4,000 employes; a modern cotton seed oil mill; five modern banks and eight native style banks; a match factory; a flour mill; a silk filature; an iron foundry; an electric light plant; an annual production of about 1,000,000 bales of the best cotton grown in China. This development is taking place entirely under Chinese supervision and by the use of Chinese capital. The Foreign Christian Mission has work in the city.

SIXTH ROUTE

Nanking to Shanghai (by rail)
via Nanking
Chinkiang
Changchow
Wusih
Soochow

NANKING

Nanking—capital of the province of Kiangsu and formerly capital of China, a city of about 300,000 population, 719 miles from Peking and 193 miles from Shanghai by rail.

Next to Peking, Nanking is probably the most important city politically in the country. Its location on the Yangtze river, "the backbone of China," has given it an importance that its commercial standing might not suggest. The city was the seat of government from the 4th to the 6th centuries A.D., and was the capital of the first of the Ming emperors, 1368 A. D. In 1853 it was captured by the Taiping rebels, and since then has seen many days of bloodshed and looting. The city was practically destroyed at the overthrow of the Taipings in 1864. In 1911 the battle which decided the fate of the Manchus was fought on the slopes of Purple Mountain, and the Manchu or Tartar City totally destroyed following the victory of the revolutionists. It was in Nanking that Sun Yat-sen set up office as provisional president of the new republic. In 1913 the city revolted against the growing monarchical aspirations of Yuan Shih-kai, but was speedily reduced, and again thoroughly looted. It is said that there are people living in Nanking who have seen seven captures of the city, with subsequent looting. For this reason it is not wealthy. At the present time, however, a rapid commercial revival is taking place, due to remarkable communications by rail and water with the coast and with North China.

SWAYZEY HALL, NANKING

Visitors to Nanking arrive first at the suburb of Hsia-kwan, outside the city walls. Passing through the Hsia-kwan Gate, which still shows marks of fighting, the Lion Hill fort, which commands the river, is seen at the left. Within the walls, which are almost 22 miles in circumference and from 40 to 90 feet in height, large stretches of country, with villages here and there, are seen. It was the plan of the emperor who laid out the city to enclose so much land within its walls that in time of seige it might be self-supporting. Keeping to the main road the British and American consulates are passed upon the right, and to the left may seen the buildings of the Kiangsu Industrial Exposition, held in 1909, and used during the Great War to house German prisoners. The high tower of the Provincial Assembly building is also conspicuous. About 5 miles from the gate a short climb brings one to the famous Drum Tower, which commands a view of much of the city and from which warning was given in ancient times of the approach of enemies.

Three roads branch off from the Drum Tower. Turning to the right the gate of the Japanese Consulate is seen, and beyond that the campus of the University of Nanking, which stretches beside the road for more than half a mile. Farther on other mission buildings are seen, and within a radius of a mile are to be found the compounds of the Methodist, Presbyterian, Quaker and Catholic missions. Twisting roads, at some places very narrow, bring the visitor to the southern portion of the city, where resides the bulk of the population, and where are the famous Confucian temple and Examination Halls. The latter are now in process of demolition.

EXAMINATION HALLS, NANKING

Turning to the left at the Drum Tower and descending the hill, Pe-chi-ko, or North Star hill, a low hill surmounted by a Taoist temple, is seen at the left. This hill was the post of command of the Manchu forces during the seige of 1911. Farther on the road passes the Government Higher Normal College, which has probably the best reputation of any school of its kind in the country. The drill grounds and military barracks are still farther east.

By any one of a number of routes the visitor may be taken through the Tartar City, now a scene of desolation, but containing an interesting Museum, out the East Gate of the city and across the plain to the tomb of the first Ming emperor, Tai-tsu, who died in 1397. The tomb, which is a great mound covered by trees brought to the spot from every province in China, is approached by a long avenue of stone warriors, priests, statesmen and animals. This is one of the most famous tombs in China, and is one of the few show-places which the authorities are attempting to keep in repair.

Other spots which may be of interest to the visitor are the Mint, one of the largest in the world; the beautiful Lotus Lake; and various temples. In a small temple not far from the Drum Tower is one of the largest bells in existence, said to owe its peculiar tone to fact that the daughters of the maker threw themselves into the metal while still molten. Effigies of the daughters are preserved to testify to the authenticity of the story.

Mission work in Nanking is a little more than fifty years old. The first Christian worker to enter the city was a member of the China Inland Mission, who found refuge in and near the Drum Tower. Today the following missions have work: Christian Advent; Friends; Foreign Christian; Methodist Episcopal; American Church (Protestant Episcopal); Northern Presbyterian; Seventh Day Adventists; Y. M. C. A. and Y. W. C. A. The Roman Catholic mission is well established.

Nanking has long been noted in China as an educational center. More than 20,000 candidates used to gather for the literary examinations conducted in the halls now being demolished. Since the revolution the government schools have been developed as rapidly as the straitened finances of the authorities would permit, and now rank well to the front. It is fitting, therefore, that Nanking should be a center for Christian educational effort.

During the past few years the missions have increasingly adopted the policy of making this effort union. It has been felt that only by the pooling of resources could institutions be developed which would challenge the attention and be able to maintain the leadership of the entire country. The most conspicuous result of this policy is the University of Nanking, with its large faculty and student body of almost 800. This school, which is now in process of erecting its new campus near the Drum Tower, contains a Senior and Junior College of Arts; a College of Agriculture and Forestry; a Normal School; Middle School; a Primary School which acts as a practice school; and a Department of Missionary Training, or language school. It is one of the most successful, as it was the first, example of union in higher educational work. Seven denominations are represented in various aspects of its work. The University is incorporated under the laws of the State of New York, and degrees are granted by the Regents of the University of that State.

In another part of the city is the Nanking Theological Seminary, another union enterprise, which offers training to graduates of colleges, junior colleges and middle schools who expect to enter the ministry. The Union Bible Teachers Training School, located in the compound of the Quaker mission, near the Theological Seminary, offers instruction to women who have at least graduated from middle schools. These two schools, between them, represent the highest type of training for Christian service now available in China.

On the other side of the city, in temporary quarters, is Ginling College, the only institution for the higher education of women in the Yangtze valley. This, likewise, is a union enterprise, and contains representatives of the women's colleges of America upon its faculty. It is having a surprising growth, and has reached its capacity enrolment in its present location. A permanent site has been secured near the University, and building operations are expected to commence within a short time. Work will be done in affiliation with the University, as is also true in the case of the Theological Seminary.

GINLING COLLEGE - NANKING

Almost all the missions at work in Nanking maintain, in addition to their interests in these union enterprises, schools under denominational control. These are for both sexes, and are graded from the day schools, which offer primary courses, up through the middle schools. There are also special schools for the training of Christian workers, of a lower grade than the Theological Seminary or the Union Bible Teachers' Training School.

The work of the Y. M. C. A. is being carried on in temporary quarters in one of the busiest sections of the city, but land has been donated by the military governor of the province and a permanent plant is to be opened before long. The Y.W.C.A new has workers in Nanking and is gradually building up a strong enterprise.

An interesting experiment now under way is the Union Church Council, organized in 1919. Not only the missions, but the native churches and pastors, are represented in this body, in which all the evangelistic resources of the city are joined for a common campaign. This movement has been

slow in developing, due to the absence from China of its executive secretary, but so keen is the sentiment in favor of united effort in the city that it is safe to say that it will be made the means for a Christian crusade for the capture of Nanking on a scale and with a unity never before seen in a Chinese city. Churches ordinarily wary about joining in union enterprises are glad to join in this one. At the office of this Council a guide to the mission work of the city can be secured.

The Bridge House Hotel, located in Hsia-kwan, offers first-class accommodations to the visitor to Nanking. The porter will meet all trains nd boats upon advance notice of arrival.

Automobiles, carriages and rickshas are the common means of getting about the city. It is possible to reach all the places of interest by automobile. Fare, $3 per hour. Carriages, $2 per half day. Rickshas, about 20 cents per hour.

If the traveler has but a day in Nanking it will be well to hire an automobile in order to move quickly about this city of vast distances. Guides can be secured at the hotel, or, by making advance arrangements, from the English-speaking student body of the mission schools. A sample itinerary would be as follows:

Leaving hotel in Hsia-kwan, go direct to Drum Tower, to University of Nanking, to Methodist Girls' School, to Quaker mission compound, to Nanking Theological Seminary, to Confucian temple, to Ginling College, to Examination Halls and

SELECTING SILK WORMS - NANKING

temple, to Tartar City, to Ming tomb; returning stop, if there is time, at the Museum in Tartar City, to Government Higher Normal College, to Temple of Hell at foot of Pe-chi-ko and Great Bell Temple nearby; to Drum Tower and so back to the hotel. With longer time, other places can be seen, and it is possible to substitute for those suggested places of greater interest to the traveler.

Advance notice of the arrival of parties should, in every instance, be sent to some member of a mission in Nanking. It is suggested that these might include the Rev. G. H. Malone, American Adventist Mission; the Rev. L. B. Moss, Northern Baptist Mission; Miss Esther M. Butler, Friends Mission; Dr. W. E. Macklin, Foreign Christian Mission; Miss M. L. Vautrin, Ginling College; Rev. H. C. Steinheimer, Methodist Mission; Rev. John G. Magee, American Church Mission; Rev. J. E. Williams, D.D., Presbyterian Mission; A. C. Hutcheson, M.D., Southern Presbyterian Mission; P. L. Kelsey, Y. M. C. A.; Miss Elizabeth Durfee, Y. W. C. A. Telegrams addressed as "Malone Nanking" will reach those for whom they are intended.

CHINKIANG

Chinkiang—a city in Kiangsu Province, at the junction of the Grand Canal and the Yangtze River, with a population of about 250,000.

The city is 160 miles from Shanghai, on the Shanghai-Nanking Railway, and is a treaty port of considerable commercial importance largely due to its situation at the point where the main lines of communication cross each other.

The founding of the city is shrouded in antiquity. It has been destroyed and rebuilt several times, the last time during the Taiping rebellion, some evidences of which still exist.

The city is noted for its conservatism, and can give the traveler who does not have time to penetrate far into the interior, an accurate idea of what old China was like. The narrow, dark, dirty streets, the temples with their hordes of priests fattening upon the credulity of the people, the lack of modern schools or any of the other features that distinguish new China—all these are bound to make an impression upon even the most careless tourist.

Along the Bund at Chinkiang lies the British Concession, with its foreign homes, offices, and foreign-supervised police, but to pass through the gateway between this concession and the city proper is like stepping from the twentieth century into the 14th or 15th.

Visitors to Chinkiang should see at least the Golden Island Pagoda and temple, one of the largest and best maintained Buddhist temples in China, with hundreds of priests in attendance. This temple attracted the attention of Marco Polo during his travels, and is still kept up much as it must have been in his day. The chanting at the services is superior to that to be heard in almost any other Buddhist temple in China. The service generally takes place about four o'clock in the afternoon, but there are changes of schedule during the year.

PRIESTS AT WORSHIP IN TEMPLE ON GOLD ISLAND, CHINKIANG

If the traveler has time, a trip down the Yangtze River to the Silver Island Monastery, about four miles below the city, is well worth while. Here will be found a collection of fine temples, with a more than usually intelligent order of priests in attendance, and collections of relics presented by rulers of China dating back hundreds of years.

Mission work began in China in 1868, when the China Inland Mission opened evangelistic effort. The famous founder of the China Island Mission, Hudson Taylor, made Chinkiang the headquarters from which to reach out to the large (at that time) unoccupied territories on the Grand Canal and along the Yangtze. At the present time the buildings of the China Inland Mission are being used as a language school for young men, a missionary home, and a business center. Visitors to Chinkiang will wish to see the graves of Hudson Taylor and Mrs. Taylor in the foreign cemetery there.

Methodist work began in 1881. The work now consists of a girls' boarding school, a hospital for women, day schools, a church, and an itinerating evangelistic program. There are five foreign missionaries appointed to this station.

Southern Presbyterian Mission entered Chinkiang in 1883, and now has a boys' boarding school, four organized churches, 30 outstations and 14 day schools. There are four foreign families connected with the mission.

Southern Baptist work consists of a Bible training school, day schools, and a general evangelistic effort. One foreign family is connected with this mission.

Within twenty-four hours the tourist can visit all the mission work, as well as the places of general interest in the city.

English-speaking student guides are available at a charge of $1.00 per day. Rickshas cost 30 cents per hour, but cannot be used to advantage in large parts of the city. Sedan chairs are available, but most visitors will find it preferable to walk.

Advance notice of the arrival of parties should in every case be sent to the Rev. D. F. Dodd, of the Methodist Mission, Chinkiang, or the Rev. J. C. Crenshaw, of the Presbyterian Mission, Chinkiang; telegraphic addresses: "Dodd Chinkiang;" "Crenshaw Chinkiang."

Changchow—a city of more than 100,000 population, on the Shanghai-Nanking railway, 104 miles from the former and 89 miles from the latter city.

Changchow is a conservative city. This conservatism has, at times, approached anti-foreign feeling, but the relations between Chinese and foreigners are constantly improving. The large agricultural section surrounding the city tends to increase the conservatism of the region.

One of the three large Buddhist temples of China is located in Changchow. Four hundred or more priests are claimed to be connected with the temple. They are cordial and accessible, and the temple is well worth visiting.

Mission work was opened in Changchow by the Methodist Episcopal Church, South, in the autumn of 1904, following many provious unsuccessful attempts. Two foreign families arrived in the following year. They were forced to leave in 1906, but soon re-entered, and the work has been growing without interruption since then. At present there are three families and three unmarried ladies at work, and three centers have been opened.

The native church of the Southern Presbyterian Mission also has work in Changchow.

In a single day (there are five trains each way every day) the visitor to Changchow can see all the mission work, the Buddhist temple, the public garden, the educational exhibit in the Confucian temple, and a middle school run entirely by Chinese. There are native shops selling a variety of articles of local manufacture which will prove of interest to the inveterate "shopper."

Shanghai currency is good in Changchow.

Advance notice of the arrival of all parties should be given the Rev. J. C. Hawk, Methodist Mission, Changchow, Ku. Telegraphic address, "Hawk Changchow."

Wusih—a walled town with a population of between 100,000 and 150,000, 90 miles from Shanghai on the Shanghai-Nanking Railway.

It is not a very old city, its first wall having been built some 700 years ago. Almost the entire city was destroyed during the Taiping Rebellion.

Wusih is a very prosperous city; it is the center of a great silk district and is one of the great rice markets of the province. It has developed extensive factory activity in the past twenty years, and has at the present time some thirty flour, silk and cotton factories, all Chinese-owned and operated.

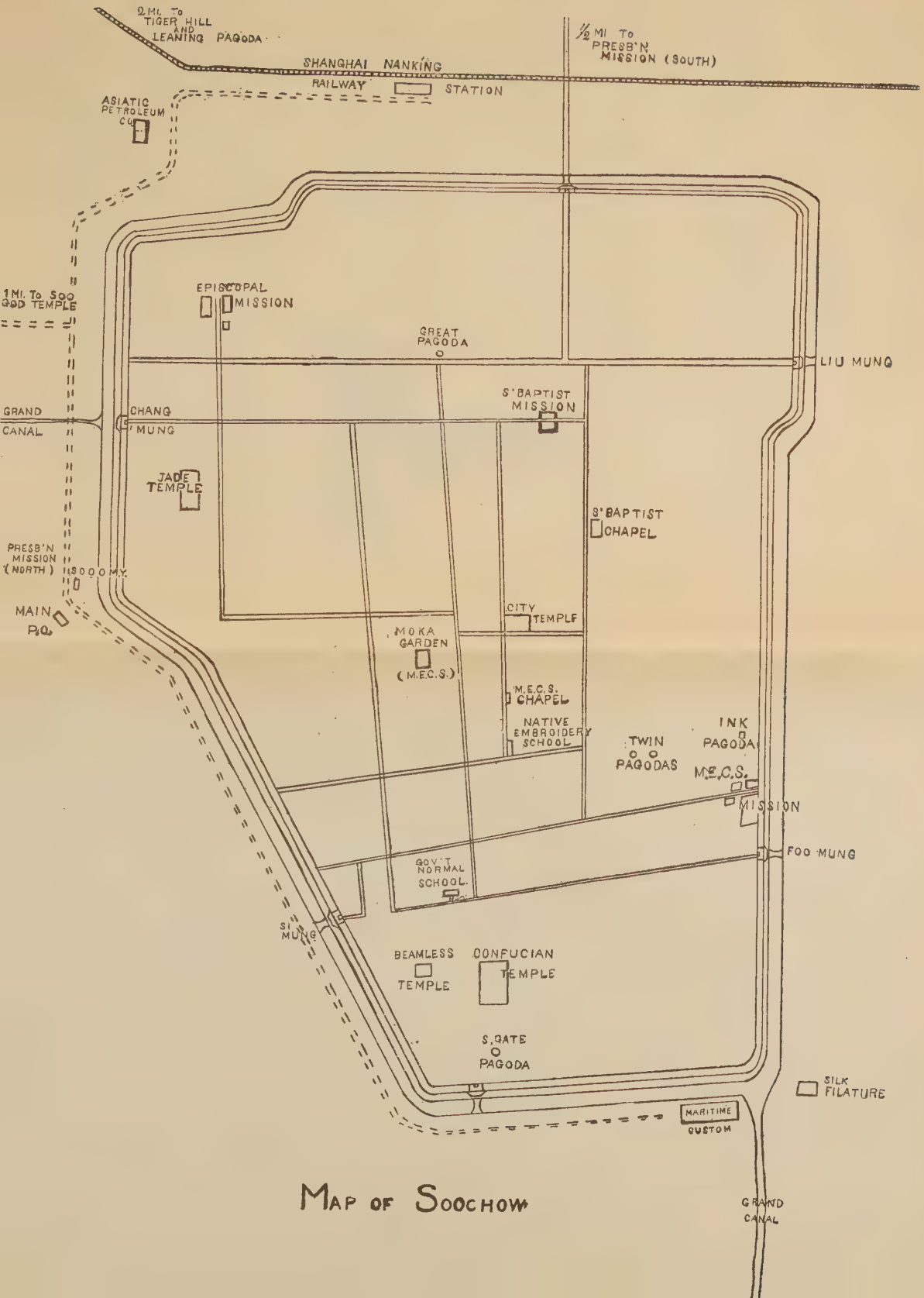
The visitor can take a day trip to Wusih, leaving Shanghai on the early train. The principal places of interest can be located very easily; there are one or two hills and pagodas that are worth a visit.

The Southern Presbyterians first began Protestant mission work in Wusih. This was not long before 1900. The American Episcopal Church has had work in Wusih since 1901. Their buildings stand out prominently in the southern part of the city. They maintain a foreign staff of some ten workers and have a hospital, schools and evangelistic work. Their church building is one of the most beautiful in China.

The Southern Methodists have had a flourishing church outside the south gate for many years. They have lately bought a large tract of ground outside the north gate and intend to open a large work with Chinese and foreign staff.

The Baptists have a small work near the north gate.

The Roman Catholics have a large church outside the north gate, and several thousand adherents. A very large proportion of the Wusih boat population is Roman Catholic.



Map of Soochow

SOOCHOW

Soochow—The Venice of the Orient, lies 53 miles west of Shanghai on the Shanghai-Nanking Railway. It is one of most beautiful cities in China, as is indicated by the familiar Chinese epigram, "Heaven above, Hangchow and Soochow below."

Its walls have stood for 2,400 years, and during most of this time Soochow has never ceased to be a commercial and literary center. For 15 centuries, however, her glory has consisted chiefly of broken monuments of former grandeur. In the Confucian Temple there is a stone map nearly 1,000 years old, which shows that the streets and temple sites of that period were almost identical with the present. But probably there is not a single building in the whole city (except the pagodas) that has stood in its entirety for more than a fraction of that period.

GREAT PAGODA, SOOCHOW

Soochow was founded about 2,500 years ago when Hoh Lu ascended the throne of the then Kingdom of Wu, which comprised parts of the present provinces of Kiangsu, Anhwei and Chekiang.

The city was well laid out, being almost rectangular in shape about two miles wide by three miles long, surrounded by a wall from thirty to forty feet high.

The population for a millenium or longer has been several hundred thousands, and at the present time is estimated at 600,000 or 700,00.

Being situated near the coast, Soochow has been exposed to many internal struggles. When the Kingdom of Wu was overthrown, A.D. 600, Soochow rebelled, and for forty years there was a new city near the hills. In A.D. 1300 the wall was destroyed and moat filled. Five hundred and forty years ago the city was seriously injured by the insurrection of the "Red Turbaned Thieves." Great heaps of debris still testify to the awful destruction wrought by the capture of the city by the Taiping rebels in 1861, and its recapture by Chinese Gordon and his "Ever Victorious Army" two years later. During that time the population was practically destroyed, with merely a handful left to tell the tale.

The visitor to Soochow, looking at its ancient walls, sees the spot where Chinese Gordon won his name and his fame, and Li Hung Chang established his position as the foremost Chinese of the 19th century.

It was just after the Taiping Rebellion that Protestant missionaries first began work in Soochow. The American Presbyterian (North) and the Methodist Episcopal South divide honors about equally on the beginning of this work. The latter sent the Rev. J. W. Lambuth, D.D., on regular visits to the city as early as 1867, while the former had the first resident missionary, Rev. Charles Schmidt, in 1868. The American Presbyterians (South) were next to enter in 1872, followed by the Southern Baptists in 1883. The American Church Mission was opened in the year 1902, and there have been Y. M. C. A. workers in Soochow since 1916.

One wishing to visit all the mission work in and near Soochow would best begin at the Northern Presbyterian compound, just outside the northwest gate. This mission has a boys' primary and middle school, a primary school for girls and a mixed kindergarten. There is a church with a membership of 300, with chapels and preaching places elsewhere. In connection with the central church there is a very successful institutional church work, with all the features such a work naturally has for men and boys. There is a small hospital for women and children.

Just inside the northwest gate, near the city wall, is the newest of Soochow's mission centers, the American Church Mission. Here are two lines of work; evangelistic, both inside and outside the city, with a large church building of foreign architecture, and a number of small native chapels or preaching halls; educational work, with a primary-and-middle school for boys, Soochow Academy; Epiphany Girls' School (somewhat unique in admitting only Christians), and a small school for training older Christian women to go out as evangelists. There are also day schools for boys and girls, both inside the city and out.

The Methodist Episcopal Church, South, has three centers in Soochow. At Mo Ka Hwo Yoen (Mo Ka Garden) is Davidson Girls' School, a grammar and primary school; the Anglo-Chinese Academy for boys, and the Mo Ka Garden Embroidery Mission, which furnishes employment and religious instruction for women. (Ladies who are interested in embroidery, either native or western, should not fail to visit this school.) The church at this place has about 300 members. Almost in the center of the city, only a little way from the main business street is the Kong Haung Church, where plans are under way for the erection of a modern institutional church plant, large enough to meet the needs of that populous center. In connection with this church there is already a large work for women known as "Gibson Settlement."

The largest work of this mission is near the southeast gate. Here are found St. John's Church, probably the best church building for Chinese in Central China, the building having been erected by St. John's Church in St. Louis, Mo. Adjoining the church is the property of Soochow Hospital, where a modern re-inforced concrete plant is in course of construction. The China Medical Board (Rockefeller Foundation) is contributing largely to the construction, equipment and maintenance of this hospital. It is planned to make this the model for other hospitals they will erect in China.

BIRDSEYE VIEW OF SOOCHOW FROM SOOCHOW UNIVERSITY

Lying alongside the canal, with a street between them, are Laura Haygood Normal and Kindergarten Training School, beside a large practice school of primary grade, and Soochow University. The latest department of the University is a Language School for Missionaries, and a Normal Department is planned to be opened, in cooperation with other missions, in the fall of 1921. Including wives, there are nearly fifty Southern Methodist missionaries in Soochow.

In the north central portion of the city is to be found the work of the Southern Baptist Mission. Besides two good-sized churches, in charge of missionaries, they have a large boys' school, Yates Academy, and a good-sized girls' school, We Lin Girls' School. This mission has a regular force of eleven missionaries in Soochow.

The Southern Presbyterian Mission has its work almost a mile north of the city, except for one chapel and a small primary school in the south-western portion of the city. At the compound north of the city they have, besides a chapel and residences for missionaries who itinerate in the country districts, a modern hospital of 120 beds and a small insane ward, a girls' boarding school, a

KINDERGARTEN, SOOCHOW

kindergarten, and some day schools for both boys and girls. The medical work is wholly self-supporting.

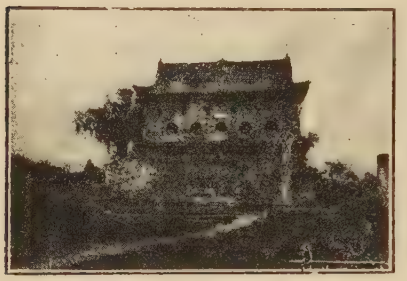
Athens in the days of St. Paul certainly could have had no more temples than Soochow seems to have had in the days of her splendor; big temples and little temples, fox temples and snake temples, Buddhist temples and Taoist temples, private temples and city temples, yes, there is yet a bed bug temple. There are still hundreds of them standing, but a large proportion are no longer used as places of worship and the dilapidated, unkempt condition of most of those still in use testify to the low ebb to which religion has fallen in China. However, a few are worth the visitor's time and attention.

The Temple of Five Hundred Gods. This, the largest Buddhist temple around Soochow, has recently been repaired, and in addition to the usual gods to be found in every Buddhist temple, has a large hall on the western, or left, side as one enters, which actually contains five hundred images from six to ten feet in height. Perhaps "saints" would be just as accurate as "gods," for neither Buddhism nor Taoism seem to make very clear distinctions here; a "saint" easily becomes a "god"—few of the "gods," however, seem to be "saints." These represent the gods of all the passions and emotions, and their faces depict, most wonderfully, love, hate, joy, sorrow, fear, bravado, cunning, dullness, lust, greed, disgust, compassion, anger, in all degrees and in every possible combination.

The Jade Stone Temple. This is a small temple just inside the Chang Men, in the center of the section where all sorts of jade jewelry and ornaments are manufactured.

The Confucian Temple. The grounds of the Confucian Temple, form quite a nice park, or would, if properly taken care of. The only time any attention whatever is paid to the temple or its grounds is at the time of the Confucian sacrifices, which are conducted by the provincial officials in the spring and autumn about the time of the equinox.

The Beamless Temple. Almost west of the Confucian Temple, not far from the southwest corner of the city, is the Beamless Temple, built without any woodwork to form a fireproof receptacle for the sacred books of Buddhism. It is constructed of unusually large brick and covered with a beautiful sort of glazed tile, and in other respects is unlike any other Chinese building, so it is probable the model was brought from the land of the "Heavenly Bamboo." Some of the neighbors say it was built by the famous artisan gods, Lu Pan and Chang Pan, and some of the priests say it was built during the fabulous reign of the Five Emperors. As near as can be ascertained, it is about 800 years old.



BEAMLESS TEMPLE - SOOCHOW

The City Temple. The City Temple has been a place of Taoist worship since about A. D. 300, and is still the center of popular worship for all the surrounding country. Previous to 1908 there were more than a dozen temples in the group, but the largest and most pretentious and some of the smaller ones were burned in that year and have not been rebuilt. There still remain a half dozen, however, and in the large square are all sorts of amusements, fortune tellers, puppet shows and theatricals, shops for the sale of birds and parrots, porcelain and various trinkets, tea shops and quick lunch counters, and every conceivable gambling device. The street which runs in front of this temple is the best business street within the city.

The Pagodas in and around Soochow are the only really ancient buildings still standing. Two miles northwest of the city is Tiger Hill (Hoo Chu San) on the summit of which stands the "Leaning Pagoda." It is out of the perpendicular

almost as much as the famous Leaning Tower of Pisa, and looks as if it might fall almost any time. It has been that way so long that nobody seems to know when it began to lean over. The first Soochow king, Hoh Lu, is buried nearby, and the story goes that a few days after his burial a certain Shi Whang-ti attempted to rob the king's tomb, but was prevented by a large white tiger which was crouching there. The Leaning Pagoda is supposed to be about 1,300 years old.

The Great Pagoda is just inside the city, almost opposite the railway station, and is the most prominent object in view as one approaches the city. Built about 800 years ago, this is reputed to be the largest pagoda in China. The pagoda proper, without the surrounding shed, is 60 feet in diameter at the base, and 45 at the top, and 250 feet to the top of its spiral crown. It is octagonal in shape, the walls being double; really a pagoda within a pagoda. From its top balcony one has a fair view of the country for 30 miles around, taking in the Soochow Hills, the great Lake, and 100 large market towns, together with numberless hamlets and villages, a population of probably 5,000,000 people within range of vision.

Near the southwest gate, just south of the Confucian Temple is the oldest pagoda of all, authentic records giving its age as about 1,700 years. About 1880 an attempt was made to repair it, but after some $75,000 had been spent, a typhoon blew down the scaffolds and today it is but a crumbling pile of masonry, with all ornamentation gone.

The Twin Pagodas have stood beside the old Examination Halls a little less than 1,000 years. The tradition is that some three hundred years ago the candidates for degrees were not as successful as usual. Certainly the "wind and water" spirits were out of humor. So a professor, skilled in determining the influences of the wind and water, was called in. "Why," said he, "do you not see these pagodas are like pens; of what use is a pen without ink?" and so the Ink Pagoda was built, a large black tower about 120 feet high

and 25 feet square. It, like its older brothers and sisters, is in a very bad state of repair and the entrance is sealed up.

One interested in "hand-work" finds plenty in Soochow to absorb his attention, for China has not yet passed the hand-work stage of economic development. Entering the city at the northwest gate one finds himself almost immediately in the heart of a large district given over almost entirely to the manufacture of jade ornaments and jewelry; hairpins, rings, bracelets, pen-cups, and an endless variety of trinkets made from the ordinary jade. In the jewelry stores one finds various grades of finer jade, rare pieces selling as high as almost any other precious stone of equal weight. Jade is the emblem of virture, and next to pearls, is most highly prized in China. Several streets just east of this section are occupied with furniture shops. The most rare and expensive woods are made up and the carving and polishing are equal to the best to be found anywhere. Different sections are devoted to the manufacture of copper or pewter pots and kettles and incense burners, nails, saws and other tools, fans, rugs, bone dominoes, cotton braid, coffins—in short, any and everything the people use, living or dying. The street leading south from the Great Pagoda has more than a mile of shops, offering for sale all sorts of curios (and junk, such as broken glass, rusty nails, etc.); bronze vases and censers, amulets of metal and jade, beads of any material whatsoever, including an occasional string of fine amber or carved ivory, carved pieces of jade, soapstone, wood, bone, ivory, in every imaginable shape, second-hand clothing from the commonest cotton-padded coat to the finest embroidered silken Mandarian robe, and many other things a foreigner never saw or heard of. One who is experienced often finds a rare bargain on this street; the inexperienced are more than likely to suffer. An article can often be bought for one-fourth the price first asked, and sometimes, by having patience and keeping in a good humor, one can buy for 10% of the first price.

The greatest business in Soochow is the manufacture of silk. The dyeing, reeling of the thread and other preparations

for weaving take many hands, it being estimated that one loom keeps as many as ten people busy, so it is probable that as many as 50,000 people in Soochow are earning their livelihood in the silk industry. Perhaps the largest number of looms to be found in one place is between Soochow University and the Twin Pagodas, where 21 looms are crowded into three or four dirty, floorless huts, in a little side street where a stranger would never find them. Here in the midst of children, chickens and curs is manufactured as fine plain and brocaded silk and satin as the world affords. Before the fall of the Manchu Dynasty all the silken garments for the Imperial Family were woven and embroidered in Soochow, and it is said that 1,000 large trunks full were sent to Peking annually. One writer says, "When a silk robe was considered too great a luxury for a Roman Emperor, the Soochow scholar wore his gown of this material. In plain English, there have been more fine clothes worn in this city than in any other place in the world."

Owing to the size of Soochow and the lack of rapid means of transportation, it is impossible for a visitor to see all the interesting things in one day, or two, for that matter. He must either take more time or decide what things he prefers to see. If principally interested in seeing the mission work, a hurried visit to the five missions (not to all their work, however) could be made in a single day. One might see the work of his own Board, if it has work in Soochow, and visit some of the places of principal interest, depending on his fancy. Hence it is not attempted to lay out any set tours, but a map is furnished showing the approximate location of all places of interest, in the hope that the visitor may be able to plan his tour to the best advantage. One intending to spend only a single day had best arrive the evening before and plan his day after arriving.

From the railway station one can go by carriage or ricksha to the gates on the west. Here donkeys or chairs can be had to any part of the city. Owing to narrow streets and high,

steep bridges, there are no vehicles in the city, except an occasional private ricksha.

Student guides will be furnished on request who will know the proper prices to be paid for accommodations.

Advance information concerning the arrival of parties should be furnished in every case. All those expecting to visit the Presbyterian Mission should notify the Rev. F. H. Throop. Accommodations can be provided for eight visitors at this mission.

Those intending to visit the American Church Mission should notify the Rev. H. A. McNulty or Miss A. B. Jordan. Four visitors can be entertained.

Those intending to visit the mission of the Methodist Episcopal Church, South, should notify Mr. C. Touchstone, or Miss Marie Raffo. From 10 to 20 visitors can be accommodated.

Those expecting to visit the Southern Baptist Mission should notify Miss Sophie Lanneau. Half a dozen visitors can be cared for in this mission.

Telegrams may be addressed to any of these persons under their surnames, but to insure delivery the mission address should be included, as, for example: "Throop, Presbyterian Mission, Soochow."

SEVENTH ROUTE

Shanghai and vicinity
including Sungkiang
Kashing
Hangchow
Shaohing

SHANGHAI

Shanghai—the great port of China, and one of the great ports of the world, lies on the Whangpoo River 13 miles from the mouth of the Yangtze. It has a population of 1,500,000, of whom almost 40,000 are non-Chinese.

Shanghai is the wonder city of China. As recently as 1842 it was nothing but a fishing village, and has grown to its present size and importance since it was opened to foreign trade as a result of the so-called Opium War. Foreign influences have been supreme in its development, and it is today more foreign than any other city in the East.

Shanghai is divided into three parts, the International Settlement, the French Concession, and the Native City. The International Settlement was formed in 1863 by an amalgamation of the original British and American concession. The International Concession is under the administration of a Municipal Council composed exclusively of foreigners; the French Concession is under French administration, and the Native City under Chinese control.

INTERIOR OF CATHOLIC CATHEDRAL SHANGHAI

During recent years the Chinese have been agitating for some part in the administration of the city. The central government is represented by a Commissioner of Foreign Affairs, and a Chinese magistrate sits beside a foreign judge, or assessor, in hearing cases involving Chinese that come before the Mixed Court, which is the police court of the city. Provision has

Map of Shanghai

just been made for the election of an Advisory Council of Chinese to act in conjunction with the Municipal Council, but the desire for actual Chinese representation on the Council has not yet been granted.

The tourist reaching Shanghai by water has opportunity to get the impression of its rapidly growing life in full force Almost from the time the boat passes Woosung and starts the journey up the Whangpoo River, on both sides there are evidences of great manufacturing plants, and busy wharves, increasing in number until the traveler finds himself opposite the row of consulates and the famous Bund—the street that skirts the water-front of the central portion of the city.

On the western side of the Bund will be seen long blocks of buildings erected in modern western style, some of them almost attaining to the dignity of American skyscrapers. The public gardens, closed to Chinese, offer a bit of natural beauty as a counterpoise to that of the buildings. The statues to Sir Robert Hart and Sir Harry Parkes, as well as to the foreign officers who were killed during the Taiping rebellion while serving in the Ever Victorious Army, and to Augustus Raymond Margery, a British explorer, will be found along the Bund and within the public gardens.

The principal stores lie along Nanking Road and the adjacent streets. As a rule, the foreign stores are near the Bund, while the traveler proceeding west finds himself in a section devoted to Chinese shops. The foreign department stores include department stores and specialty shops of all kinds, and while the prices are sometimes high, the traveler will find it possible to make a better selection of foreign-manufactured goods here than anywhere else in the Orient.

Most visitors to Shanghai will find in the native stores enough to excite their wonder and desire to purchase to the highest degree. Beside the remarkable silk, fur, and silver shops, there are two great department stores, the Wing On and Sincere Companies, which can be compared with the

department stores in American cities. Both are controlled by Chinese Christians.

Beyond the business section of Nanking Road will be found the Town Hall, soon to be superseded, and the Race Course and Recreation Ground. This vast enclosure, with its great stands and its commodious stables for the racing ponies, gives some indication of the life of the community. In the spring of 1920 $120,000 was won in a single prize in a single race run on this course.

Proceeding westward the visitor goes out the famous Bubbling Well Road past the consulates of many of the smaller European nations and the homes of many of Shanghai's wealthiest residents, to the Bubbling Well itself. Here the road branches off, leading on the one hand to Jessfield, and on the other to the French Concession.

The French Concession is rapidly becoming the leading residence section of Shanghai. The demand for houses in Shanghai has far out-stripped the supply, and even the extensive operations of real estate companies, which are building houses by the block in many parts of the French Concession, fails to keep up with the demand. It is understood that the new plant of the American School is to be located in this general section of Shanghai, and an American community will probably grow up around it.

The Jessfield section is also noted as the residence of many wealthy families, as well as the site of St. John's University and the McTyiere School (q. v.).

If, instead of following Nanking Road westward, the tourist turns north along the Bund he will cross the Garden Bridge and find himself in the old American Concession, now called Hongkew. The streets wind too much to make an intelligent description of this section possible. The American consulate is located in Hongkew, and many places of missionary importance, to be spoken of later. No more interesting sight will be encountered in China than the Hongkew Market, located at the intersection of Woosung

and Boone Roads. This is reputed to be the largest market in the world. It is under efficient supervision, guaranteeing the sanitary condition in which it is conducted. It should be visited early in the morning. The Hongkew Park also merits a visit.

To the south of the French Concession lies the native city. Although the old walls have disappeared and some of the streets been widened, the visitor to this section finds himself in an atmosphere more truly Chinese than that encountered elsewhere in Shanghai. Most foreigners wish to visit the temple to the city god, and the oldest tea house in China, which is supposed to be the original of the house which, during all these years, has been appearing upon the "Willow Pattern" china made in China and England. Guides may be secured at the entrance to the city, who will show most of the objects of interest for a small sum.

Just beyond the limits of the French Concession lies the village of Siccawei, the site of the famous Catholic mission, with its observatory industrial work and schools. This mission suffered a disastrous fire about a year ago, but is recovering rapidly.

Much more could be said about Shanghai as a city for the ordinary tourist, but little enough space remains in which to speak of its relation to the mission enterprise. There are more missionaries in Shanghai than in any other city in China. This is due to the fact that the administrative work of the various missions inevitably heads up in this city. Missions which have no evangelistic or educational work here are represented by those in executive positions.

The Northern Baptists are represented in Shanghai by the rapidly growing Shanghai College, located at the Point, about halfway between Woosung and the Bund. This institution has swiftly won for itself an important place in the educational life of the city. New buildings are in course of construction which, when completed, will give it one of the

finest campuses in China. It is about to introduce the experiment of co-education into higher education, a new departure in this country.

The Christian and Missionary Alliance has a large work on North Szechuen Road, centering in the Woodberry Memorial Church.

The China Inland Mission has its headquarters, with a hostel for missionaries, on Woosung Road. This large compound with the variegated work conducted from here, is well worth a visit.

The Anglican Church is represented by the Cathedral of the Holy Trinity, and the American Church Mission (Protestant Episcopal) supports St. John's University, St. Mary's Academy, and is allied with the work of the growing Chinese Anglican Church, which maintains the Church of Our Savior. St. John's University has probably been the most influential mission school in China, measured from the standpoint of the prominence of its graduates. It attracts the sons of the wealthier families of Chinese in Shanghai who are intent upon an education featuring work in English. St. Mary's, which adjoins, is for the education of young women.

The Methodist Episcopal Church, South, has been working in Shanghai since 1848, and has many famous names upon its rolls. At the present time it maintains the Moore Memorial and several other churches, a number of primary schools, a high school for boys, and the McTyiere School for girls, the latter probably the best known school for girls in the country. The law department of Soochow University is also located in Shanghai. Part of the work of this mission is on Quinsan Road, part on Hankow Road near the Race Course, and part in Jessfield.

The Northern Presbyterian Mission came to Shanghai in 1850 and is carrying on an evangelistic and educational work at the West Gate, which includes institutional features of large interest. Medical work is also being done.

The Southern Baptist Mission dates back to 1847. Its principal work is located on North Szechuen Road, where it maintains educational and evangelistic features.

The Young Men's Christian Association and the Young Women's Christian Association both have strong work in Shanghai. The Chinese branch of the former is located on Szechuen Road and of the latter on Quinsan Road. The work of both Associations can be studied to better advantage in Shanghai than anywhere else, including as it does schools for the training of secretaries and physical directors, and the offices of the national organizations. The Navy branch of the Y. M. C. A., in which the sailors of the American fleet are entertained, is located on Avenue Edward VII in the French Concession, and will prove of interest to Americans.

The Women's Union Missionary Society of New York conducts an extensive work near West Gate. The Margaret Williamson Hospital established in 1884, is the largest women's hospital in China, and has an annual dispensary practice of 40,000 patients. The Bridgman Memorial School for girls is educating pupils from kindergarten to high school age. This work is best visited by taking the Pont St. Catherine tram at junction of Nanking and Chekiang Roads.

There are several other mission organizations at work in Shanghai, one of the most unique being the Mission to Ricksha Men, a local enterprise which is working to improve the condition of one of the most needy of the industrial groups of China.

To the traveler especially interested in Christian work, however, Shanghai stands as the "headquarters city." Here it is that the work of the missions heads up, and here it is that the co-ordinating enterprises which distinguish the work of the Protestant societies in China are located. Among these the following must be mentioned:

The Associated Mission Treasurers, 20 Museum Road. The business headquarters for the work of the Presbyterian Missions (North and South), the Methodist Episcopal Missions

(North and South), the American Baptists (North), the Foreign Christian Mission and the London Missionary Society. The treasurer of the Women's Foreign Missionary Society of the Methodist Episcopal Mission (North) is also affiliated with this organization. An amazing variety and quantity of work is done in this office, which probably represents the most efficient method of handling mission business on the field yet organized.

The China Continuation Committee, 5 Quinsan Gardens. This Committee, which was organized to continue the work of the National Missionary Conference of 1913, is the great co-ordinating agency for the work of the various missions. Although purely advisory in capacity its efficiency has made it a governing factor in the united advance of the church in China. It is interested in every line of Christian effort, its latest venture being the providing of Christian literature for the blind. No visitor to China can pretend to a knowledge of the Christian enterprise in this country who has not studied the organization and scope of the China Continuation Committee.

The China Christian Educational Association, 5 Quinsan Gardens. The body which seeks to co-ordinate the work of the various mission educational enterprises. Its work, which is largely carried on through nine provincial and sectional educational bodies, is of great importance. Latest information as to educational work being done by Christian bodies can be obtained at this office.

The China Medical Missionary Association, 5 Quinsan Gardens. It is apparent that the work of co-ordinating all the hospitals and dispensaries working under Christian auspices is one of large proportions, and has been increased recently by the beginning of the work of the China Medical Board (Rockefeller Foundation). Information concerning medical work in any form can be secured at the offices of this Association.

The Christian Literature Society, 143 North Szechuen Road. This is the famous body which has produced such a

large part of the Christian literature offered the Chinese public. It is staffed by missionaries drawn from various missions throughout China for this particular work.

The China Sunday School Union, 5 Quinsan Gardens. Here the visitor will find the headquarters of the successful Sunday school work which is being done throughout the country. The exhibit of Chinese Sunday school material of all kinds should not be missed. This body, which is working on a ridiculously small budget, manages to carry on one of the most successful divisions of the Christian enterprise, and can report an annual increase of suprising proportions in the number of Chinese reached.

The Mission Book Company, 13 North Szechuen Road. The retail organization of the two great mission publishing plants, the Presbyterian Mission Press and the Methodist Publishing House, which distributes more than half of all the Christian literature sold in China.

Shanghai also contains the headquarters for China of the treasurer of the American Church (Protestant Episcopal) Mission; the Bible Societies; the Christian Endeavor Society; the Methodist Episcopal Church; the Northern Baptists; the Y. M. and Y. W. C. A.

The leading hotels in Shanghai are the Astor, the Palace, the Kalee and the Burlington. The latter is largely a place for permanent residents. The Bickerton is a private hotel, offering lower rates than the first three mentioned. The Missionary Home, at 1 Quinsan Road, offers good accommodations at low rates to a limited number. Rates at the leading hotels, which are all run upon the American plan, are from about $10 a day up per person.

Sungkiang—a city of 100,000 population, 30 miles from Shanghai on the Shanghai-Hangchow-Ningpo Railway. Many interesting experiments in social service on the part of the

Chinese are to be seen here, including public library and playground, foundling home with associated kindergarten, schools for boys and the blind, and a public garden.

The Southern Methodist mission began work in Sungkiang in 1888. The Hayes-Wilkins Bible school for women; the Susan B. Wilson school for girls, the Bible school for men and the primary school for boys represent the main features outside the usual methods of church work.

The American Church (Protestant Episcopal) mission was opened in 1903, and is under Chinese direction. There is a middle school for boys.

The Catholic work centers about a church, a monastery, and an observatory.

Kashing—a city of about 100,000 inhabitants in the northeast corner of Chekiang province, on the line of the Shanghai-Hangchow-Ningpo railway. (On many maps the city is marked as "Kiahing.") The city is 61 miles from Shanghai.

Marco Polo stated that the inhabitants of this city were like those of Soochow. They are medium or small in body, large in head, polite, aristocratic, inclined to be friendly with foreigners.

The city was founded more than 3,000 years ago, the walls having been enlarged and rebuilt several times. The present walls are more than 800 years old. Before the destruction of the city by the Taiping rebels the city was one of the richest interior cities in the empire. There are many monuments of interest dating back more than 2,000 years.

Hudson Taylor, the founder of the China Inland Mission, was one of the first foreign missionaries to attempt to open Kashing, but his efforts were frustrated. Others who followed in his steps were mobbed and driven out. In 1895 the Southern Presbyterian Mission secured a foothold. Now there are two churches in the city and sixteen out-stations.

A presbytery is soon to be formed from this one center. There are at present 14 foreigners at work in this station.

There is also a Roman Catholic Mission, with clinic and orphanage, supporting a college of Lazarist fathers, in Kashing.

Suitable guides are available who will show the visitor all points of interest connected with the missionary work, as well as the Buddhist, Taoist and Confucian temples; the remains of Bottle Mountain, dating from the Sung dynasty; the grave of Magistrate Tsu Ma-zen, who, 1943 years ago, was noted for his probity and kindness; the East Pagoda; the Dragon-eyed lakes; the South Pagoda of myriad spirits; the Child's Pagoda, inculcating fillial piety; the Emperor Chien Lung tablet on the island and "Bestow Life" bridge, South Lake; the government schools; soldiers' barracks; hospitals; factories, and cocoon depots. Kashing appears to have been the original home of the so-called lacquer ware centuries ago, but there is little or no work of that kind now. At present the brass-workers of Kashing have quite a reputation among the Chinese.

It is possible for tourists to leave Shanghai at 7.35 a.m. arrive in Kashing at 10.20 a.m., see these sights in the city, and return on the train leaving Kashing at 8.15 p.m. Various side trips to points of interest in the country nearby can be arranged at Kashing.

English-speaking student guides can be secured for $1.00 a day. Chairs and rickshas are available, the charges being according to the distance traveled, or $1.00 per day per man. Boats, such as are used in visiting points outside the city, cost from $1.00 a day up, according to the size.

Currency accepted in Shanghai is good in Kashing.

Advance notice of the arrival of parties should be given the Rev. W. H. Hudson, Presbyterian Mission, Kashing. Telegraphic address, "Hudson Kashing."

HANGCHOW

Hangchow—118 miles from Shanghai on the Shanghai-Hangchow-Ningpo railway. The city is the capital of Chekiang province, and one of the most famous cities of China. It has a history dating back before the Christian era, although it has been known by its present name only since the 7th century A. D.

The chief interest to the tourist is the beauty of the place, a beauty which forms the theme for many Chinese poems and at least one famous proverb: "Heaven above, Soochow and Hangchow below."

The celebrated West Lake at Hangchow will prove the focus for the attention of the modern visitor, just as it drew high praise from Marco Polo. But there are many temples, halls, caverns and pagodas which should be seen.

Hangchow is fortunate in having been made the subject for the unusual guide book, "Hangchow Itineraries," written by the Rev. Robert F. Fitch, and published by Kelly & Walsh, Shanghai. Copies of this book should be obtained before visiting the city, as it gives a complete history of all the places of interest, conveniently arranged in six itineraries for the benefit of the tourist who has a week to spend in Hangchow. Visitors with less time will find it equally valuable as telling which are the places most worth seeing and giving complete map-directions as to how to see them. For single day trips, the following are suggested:

Bin Yin and T'ien Tsoh Monasteries, or

Across the West Lake to the College and White Snake and Six Harmony Pagodas, or

Islands on West Lake and Great Street for shopping, or

A visit to the missionary institutions, such as college academies, girls' schools, hospital and Union Evangelistic Committee.

The following descriptions of some of these places of peculiar interest in Hangchow are condensed from Mr. Fitch's book:

The Monastery of Manifest Congratulations. Built during the reign of the Wu-Yueh kings of Hangchow, 967 A.D. Especially noted for its "Altar of the Oath" which is in a hall at the extreme rear of the temple grounds. There is said to be but one other altar like it in all China. Here men take their vows as Buddhist priests and have the markings on the crowns of their heads burned in with incense.

The Monastery of Liang Yin. Approximately 1660 years ago a famous priest from India, Hui Li, came to this valley. He recognized the peak at the left of the present main road as "The peak that flew over (from India)." In the peak are some of the oldest relics in Hangchow, carved Buddhas dating back 1300 years. There are many pavilions, springs and other spots of interest, and a hall of the five hundred Lohan, or disciples of Buddha, among which can be seen the image of Marco Polo, who visited Hangchow about 1280 A.D. American visitors will be interested in the great pillars of Oregon pine brought to China when the temple was rebuilt a few years ago.

The Thunder Peak Pagoda. This is also called the "White Snake Pagoda" because of a beautiful enchantress called the White Snake who is reputed to have been buried beneath it to atone for her past and to prepare her for the immortals. Her story fills a large volume and is one of the most famous of Hangchow legends. It is the only ancient building in Hangchow built of red brick. Women from the country have chipped away many of these bricks, taking them home, grinding them to powder and steeping them, considering them to be good for all forms of stomach trouble, as indeed hot water may be said to be.

The Six Harmony Pagoda. This too was built in the times of the Wu-Yueh kings, 970 A. D., by a priest whose name was the "Prolongation of Life." This pagoda has seven stories on the outside and thirteen on the inside. Its original purpose was to control those geomantic influences which affected the tital wave. In the 20th year of Kuang Hsü, about 1895, the outside structure, which was destroyed, was rebuilt at a cost of $175,000. The height of the pagoda is about 200 feet and each face of the hexagonal base measures 48 feet.

The Mohammedan Mosque. This mosque, on the Great Street, is said to have been built about 630 A. D. The priest in charge claims that it was built by the uncle of Mahomet himself, Ka Hsing by name. The Mohammedan inscription above the front entrance means "This Temple is Mine, Ye must not Strive." There are five periods of daily worship or of homage rendered—in the early dawn to Adam, about 2 p. m. to Abraham, at 5 p. m. to Moses, at dark to Jesus, and at midnight to Mahomet. The special weekly service is on Friday.

Mission Work in Hangchow. (From "Hangchow Itineraries.") During the Tang dynasty, 618-906 A. D., it is said that the trading port at the mouth of the Chien Tang River had many Christians together with Mohammedans and Jews. But in 879 A. D., their destruction was so complete that no traces were left. Gerard was made the first Roman Catholic bishop of Hangchow in 1315. Again in 1368 all Christian chapels in this part of China were utterly destroyed. In 1580 the Jesuits came and found no traces of former work. Again in 1730 all church property was confiscated and an edict of expulsion was carved on a stone tablet and placed at the front of the present chapel of the Catholic church. Since 1861 the property was restored and work has been renewed.

In 1858 Protestant missionary work was begun in Hangchow "when the Rev. J. L. Nevius of the American Presbyterian Church, with Dr. Bradley, American consul for Ningpo, and

Mr. Russell of the Church Missionary Society, paid a hurried visit to the city to look over the field and determine the advisability of establishing missions in the Provincial Capital."

In the autumn of 1864 the late Venerable Bishop Moule of the Church Missionary Society, and in 1867 the Rev. E. B. Inslee of the Southern Presbyterian Church, took up permanent residence in Hangchow and began work for their respective societies. Two years later, Mr. Kreyer of the American Board came to the city and rented temporary quarters.

The principal mission institutions to be seen in Hangchow are:

The Lazarist Mission. This has a bishop, generally 7 priests, 8 sisters, and about 750 communicants.

The Hospital of Universal Benevolence, under the Church Missionary Society. This institution with its various departments is one of the largest if not the largest of its kind in China. In addition to the hospital wards for men and women, there are the Maternity Hospital, the Leper Refuge, a Home for Consumptives, men and women, Training Schools for Medicine, Pharmacy, Nursing and Maternity, a Convalescent Home, a Home for Incurables, and an Isolation Hospital. The best time for guests to arrange to see the main hospital plant is on Sunday morning at 9 o'clock when a special weekly inspection is held.

The Hangchow Christian College. The parent of this institution was a school founded in Ningpo in 1867, and in 1911 removed to this present site. It is now under a joint Board of Directors representing the Presbyterian Missions, North and South, of the United States. The central administration building is called Severance Hall, after its donor. The dormitory to the east is Gamble Hall and to the west is Wheeler and Dusenbury Hall. The beautiful new chapel is the Tooker Memorial Chapel and the small building at the top of the hill is Philadelphia Observatory. The institution owns over 100 acres of land and has 200 students. It is developing

rapidly, has a bright future, and has one of the finest college sites in the entire Orient.

The Union Girls' School. This has a fine campus of five acres of land in the Tartar City and is under the joint control of a Board of Directors representing the Northern and Southern Presbyterian and the Northern Baptist Missions of America. The institution gives high school and normal training

The Mary Vaughan School. Under the auspices of the Church Missionary Society, especially for girls of the upper classes.

The Wayland Academy. Under the control of the American Northern Baptists, graduating boys of high school grade.

The Hangchow Union Evangelistic Committee. This committee represents the five Protestant missions of Hangchow and also the Y. M. C. A. in those forms of co-operative work which relate the churches to each other and to the city. It has headquarters where its work may be seen.

The Young Men's Christian Association. The Association has just dedicated its new plant, located upon grounds presented by a former military governor of the province. It has a large membership, and is doing a very progressive work.

There are but two hotels in Hangchow suitable for Western tourists—the New Hotel, on the Inner West Lake, and the Ching Tai No. 2 Hotel on the West Lake and in the Tartar City. The New Hotel can furnish an English-speaking porter to meet trains.

For city travel rickshas, at 20 cents an hour, are recommended. For going a distance in the country, sedan chairs are better, and on the Lake one may have large or small boats.

During the visit of the delegates to the World's Sunday School convention the secretary of the Hangchow Union

Evangelistic Committee, the Rev. Robert F. Fitch, has consented to arrange for the accommodation of those who may wish to see the beauties of Hangchow. About 120 visitors can be accommodated at one time, but due notice must be sent—about two weeks in advance.

Advance information concerning the arrival of all parties, of whatever size, and without regard to the length of stay in Hangchow intended, should in every instance be given the Rev. Robert F. Fitch, Hangchow, Chekiang. Telegraphic address, "Fitch Hangchow."

Note on the Hangchow Bore

Should any tourists happen to reach Central China about the middle of September it will be well to watch the advertisements in the newspapers of Shanghai for announcements of the Shanghai-Hangchow-Ningpo Railway of special excursions to the scene of the famous Hangchow bore. This occurs two and three days after the 8th moon, when the water from the sea rushes into the narrow funnel formed by the Chien Tang River, thus producing one of the natural wonders of the world. At times the wall of water that rushes along is as high as 15 feet. The excursions managed by the railway are well conducted, and give the tourist a fine view of this natural phenomenon at a minimun of trouble and expense. There is a slighter tidal movement in the spring, three days after the third moon.

Shaohing—a city in Chekiang province, with a population of approximately 300,000, 73 miles west of Ningpo and 35 miles east of Hangchow.

Access is by Hangchow or Ningpo. By Hangchow leave train at Naen Sing Chiao (first station beyond Hangchow on Shanghai-Hangchow-Ningpo Railway) and take sedan chair to Sihing. Fare, $1. At Sihing take boat to Shaohing. Fare, $3.

Arrive Shaohing second day after leaving Shanghai, 7:30 a.m. Bedding, food, drinking water, etc., must be brought from Shanghai or ordered in advance from Shaohing. If arrangements are made in advance it is possible to leave Sihing at 10:30 a.m. or 3:30 p.m., traveling by day on a native launch. Parties should charter the first-class section of the launch. This method of travel is not pleasant for ladies. If such are in the party a house-boat should be chartered and towed. Cost of boat, $3; towage, $11.

By Ningpo, take train from Ningpo to Tsao Ngo River, arriving there 10:25 a.m. Fare, $1. Cross river to Tsao Ngo village and take house boat to Shaohing. Fare, $3. Arrive Shaohing, 7:30 p m.

For a large party the Ningpo route is preferable, as it passes through some beautiful mountain scenery and saves a house boat trip by night. In case a party of six or more comes by either route, bedding must be carried.

The history of Shaohing goes back to the very beginning of China's received history, and is connected with two of the greatest monarchs of the past, the emperors Shun (2255-2205 B. C.) and his successor Yu (2205–2197 B. C.). Yu is buried in the hills three miles east of Shaohing. The fine system of waterways, which makes the Shaohing plain famous, is attributed to him.

The city was built in 480 B. C. The day after its completion it was discovered that a new hill had appeared during the night, and as it was said originally to have been an island off the coast of Shantung it was given the name of the Flying Hill.

In 1862 the city suffered severely at the hands of the Taiping rebels, but made a quick recovery. Today it is a busy mart, famous for its silk and satins, its spirit money (in the manufacture of which 70,000 people are said to be engaged) its wine, and its vessels of brass and pewter. The largest of the Chinese bells on exhibition in the British Museum was cast just outside the Chwang-an Gate. Perhaps

its best known product, however, is its sons. A Chinese proverb says that there are three things found everywhere under heaven, "bean curd, sparrows, and Shaohing men."

Mission work began in 1861 with the arrival of the Rev. T. Burdon of the Church Missionary Society. Following the Taiping rebellion, which held up the work, three missions entered the city, the China Inland Mission in 1866, the American Board in 1869, and the Church Missionary Society in 1870.

In 1916 Chenghsien was made into a residence station for the China Inland Mission, thereby greatly reducing the number of Christians connected with that mission in Shaohing. The present work consists of the city church, with which is connected a day school for girls and occasional classes for women, and one out-station. There are two foreigners stationed here.

The Baptist mission began its work in 1869 when Rev. Horace Jenkins came to Shaohing. In 39 years of work Dr. Jenkins established a church in the city, out-stations, and a school for training preachers. Medical work was begun in 1903. In 1910 the Christian hospital was opened. This well organized institution, with a staff of two foreign and one Chinese doctors and two foreign nurses and a full quota of pupil nurses, with accommodations for 40 in-patients, is making itself felt in the work of all three missions.

At present the Baptist mission has 5 organized churches and 6 unorganized congregations, a boarding school for boys and one for girls, primary schools for boys and girls, a woman's school, and the beginnings of industrial work. The foreign force is composed of 13 persons.

In 1870 the Church Missionary Society work was reopened by the Rev. H. Gretton, who was shortly followed by the Rev. J. D. Valentine. Upon the foundation laid by Mr. Valentine during his 19 years of effort the Anglican church at Kwon Ing Gyiao has been built. In addition there is another church and a preaching hall in the city and three

outstations. A boys' boarding school and a womans' Bible training school are maintained, as well as day schools. Six foreigners comprise the missionary force of this mission.

The visitor to Shaohing will want to see the Great Street, with its cloth, silk and brass stores; the Cloth Guild hall and grounds; the view of the city from the city hill; the grave of Emperor Yu (Yu Wang Miao); the East Lake; shops for the manufacture of sacrificial money, and for silk spinning and weaving.

Side trips to the Graves of Southern Songs; the Seven Star Cliff; Lan Ding; Siang Lu Fong; or to typical out-station mission work can be made in a day each.

Under favorable circumstances the entertaining capacity of the mission homes is limited to eight double beds. The cost of boats and chairs can be arranged by the hosts.

In every case advance notice of the arrival of parties should be given F. W. Goddard, M. D., American Baptist Mission, Shaohing, Chekiang. Telegraphic address "Goddard Shaohing."

EIGHTH ROUTE

From Shanghai to Canton
via Ningpo
Shaohing
Foochow (with side trips to Yenping and Hinghwa)
Amoy
Swatow
Hongkong (with side trips to Macao and up the West River)

NINGPO

Ningpo—a treaty port in the province of Chekiang, 134 miles south of Shanghai, with an estimated population of 450,000. One of the notable ports of China, and the scene of the beginning of much mission work.

The history of Ningpo goes back to very early times, and it has always been one of the points at which foreign nations have come into relation with the Chinese. About 1000 A.D. the city was moved back from the coast (as were a number of coast cities, including Shanghai) to make it more inaccessible to pirates. It was opened as a treaty port in 1842

Ningpo is easily reached from Shanghai by comfortable steamers which sail daily, except Sunday, at 4:00 p.m. and arrive at daybreak the next day. The same schedule is followed on the return trip. Round trip ticket is $10.00. Travelers should not be deceived by railway maps showing the Shanghai-Hangchow-Ningpo Railway as reaching the city, as there is an important gap in the line uncompleted between Hangchow and Ningpo.

The principal industry at Ningpo is fishing. Large areas on the hillsides are frequently seen covered with drying fish. Salt is another important product. A rapidly growing industry, under French management, makes more than two million rush hats and half a million fancy hats each year and ships them to London, Paris, New York and Australian cities. Ningpo carpenters are famous throughout China. Ningpo servants are likewise famous, especially in Shanghai, where they are found everywhere.

The first Protestant missionary to occupy the city after the treaty opened it was William Milne, the younger, who spent the winter of 1843-44 there, and afterwards, in July, 1844, started his famous overland journey from there to Hongkong in the summer heat and apparently without harm to his health, reaching his destination in 38 days. It is the opinion that he did not again see Ningpo.

Ningpo was the first mission station opened in China north of Canton. There is some question as to whether Dr. D. B. McCartee, of the Northern Presbyterian Mission, or Dr. D. J. MacGowan, of the American Baptist Missionary Union, was the first on the ground. Dr. McCartee spent the winter 1844-45 in a temple near the North Gate, and then went away for a few months to Tinghai, Chusan, returning and spending nearly thirty years in mission work there. Dr. MacGowan came in his absence and immediately took up the work. The medical missionary work has developed until, in 1919, more than 2,200 in-patients and about 17,000 dispensary patients were cared for in the three mission hospitals in the city.

Ningpo will be of particular interest to members of the Northern Presbyterian Church as being the first station opened by that denomination in China. The large Fu-zin Presbyterian Church in the city has the distinction of being the second church built in China. The Presbyterian Girl's School is a continuation of the first girl's school in China. The first was at Amoy, two years previous.

It was in Ningpo, also, that Hudson Taylor began the work of China Inland Mission. The mission still holds services in the chapel opened by its founder.

The visitor to Ningpo will find many institutions of great interest, including the Presbyterian Boys' Academy; Northern Baptist Academy; English Methodist College; Trinity College (Anglican); Presbyterian Girls' Middle School; Baptist Girls' Middle Sohool; Anglican Girls' School; Anglican Hospital; Baptists Hospital; English Methodist Hospital.

The traveler will also be interested in the Heaven Piercing Pagoda and the Catholic Missions, which are large and flourishing. For a look at the special products of Ningpo, a visit should be made to the showroom of Seng Sing Kung, the carpenter and contractor. The Foochow Guild Hall is an interesting and imposing structure, with remarkable carved stone pillars.

The wholesale fish market will prove interesting to the traveler, as well as the main shopping street which begins at the East Gate. This district has almost all of it been burnt out and rebuilt in the most approved Chinese renaissance rococo style, but the fine old silver and silk shops are so transformed that one wishes they might have remained as formerly.

There is one hotel only in Ningpo, Japanese owned.

Rickshas are the principal means of conveyance in the city, there being no carriages or autos. Ricksha fares are about the same as in Shanghai.

There is a movement at present for the destruction of the city wall, which is a millennium old. This is officially sanctioned and Mr. C. T. Wang, peace delegate for China at Paris and a native of Ningpo, is one of the leaders of the movement. His father was a Church Missionary Society pastor in Ningpo. A road is to be built on the site of the wall. which is five miles long.

Advance notice of the arrival of all parties should in every case be sent to the Rev. Frank R. Millican, Northern Presbyterian Mission, Ningpo; telegraphic address "Millican Ningpo."

Shaohing—see Route 7, page 141.

FOOCHOW

Foochow—capital of Fukien province, a port city with about 700,000 inhabitants. One of the cities which has had most touch with foreign lands, having been a center for tea export in the old days of the clipper ships, and early settled as a mission station.

Access to Foochow is by steamer from Shanghai, Hongkong and Formosa. Steamer service is fairly regular, and the boats run by the China Merchants S. N. Co., the Osaka Shosen Kaisha, and the San Peh S. N. Co., from Shanghai, and the Douglas line boats from Hongkong are very satisfactory. These steamers all go up the Min River as far as Pagoda Anchorage, 25 miles above the mouth. From thence the visitor goes by steam launch or houseboat to the city, 9 miles farther up the river. Travel on the launch is sometimes badly crowded, and large parties or those carrying much baggage will do well to arrange in advance to be met by a houseboat.

ANGLO - CHINESE COLLEGE, FOOCHOW

The present city of Foochow is not very old as Chinese cities go, dating only from the Ming dynasty, which set up their rule in 1368 A. D. At the time of the Manchu conquest the city was garrisoned by Manchurian Bannermen, who held their place until defeated during the revolution of 1911. The city was opened to foreign trade in 1861.

Commercially, Foochow seems to be upon the decline. Long rows of tea godowns stand empty. The ships of the seven seas, that once dropped anchor in this harbor, are here no longer. The foreign business community grows smaller every year. But the city is bound to remain the chief port of the great province of Fukien, and as such is bound to maintain a considerable commercial importance.

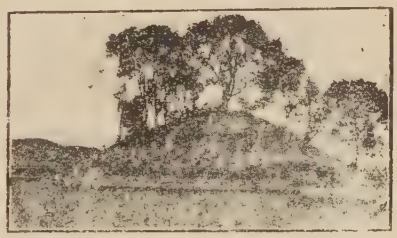
The city of Foochow, proper, lies about 3 miles north of the river, being reached by wide, modern boulevards over which travel carriages, rickshas and motor buses. The foreign settlement is on the right bank of the river, in the district known as Nang-tai. Connecting Nang-tai with the mainland is a famous stone bridge, or rather two bridges, running in each direction from an island in the middle of the river. This is the famous "Bridge of Ten Thousand Ages," built in 1297 A.D., and since kept in good repair.

Visitors to Foochow will want to see the famous Three Hills within the city walls; the Hot Springs; the West Lake Park; the South Park; the Baby Tower; the Upper Bridge (whence launches run to Shui-kow and Yenping); the Confucian Temple; the Buddhist Temple; Curio Street; the city wall; the Provincial Assembly; the city electric light plant; the government schools and experiment stations.

In shopping in the city much beautiful silverware will be seen, indicative of the fact that Foochow is one of the great Chinese cities that has not been sacked and so retains its wealth. The product of greatest interest to the tourist is generally the lacquer, which is generally considered better in Foochow than anywhere else in China. A perfectly bewildering assortment of this is on sale, and at prices which are very tempting. Much lacquer is now made with the peculiar demands of foreign custom in view.

Mission work in Foochow began in 1847, when pioneers of both the American Board and the Northern Methodist missions arrived in the city. For a time foreigners were restricted to the west end of the small island that lies in the

middle of the "Bridge of Ten Thousand Ages," but in 1854 permission was granted to move to the mainland. Later arrangements were made whereby the Methodist mission took over the work on Nang-tai and the American Board concentrated its efforts in Ponasang, within the city proper.



FOOCHOW GRAVE

The oldest Methodist Episcopal church in Asia is to be seen in Foochow, opened in 1856. A year later the American Board church was opened near Ponasang. Both missions have developed steadily, their work being of many types, including schools, hospitals and institutional churches. The schools conducted for boys, known locally as colleges, have enjoyed a high reputation.

Following the two American missions the Church Missionary Society (Anglican) entered Foochow, and the three have built up a closely articulated work in which fields are carefully delimited, and much is attempted in union enterprises.

At the present time the most promising of these union organizations is the Fukien Christian University, in which the three missions already mentioned and the Reformed Church are interested. This university has acquired a site about half-way between the Pagoda Anchorage and Foochow on the northern bank of the Min river. It is planned to erect one of the commanding educational institutions of the Far East here, and work has already commenced.

In connection with this University there are to be a Union Theological Seminary, a Union Higher Normal School, and a Union Medical School.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church also conduct the South China College for Women, which it is proposed to expand into a union institution for the higher education of women.

There are several interesting Christian churches in Foochow. The Lau Memorial Congregational Church, a joint gift of Mrs. D. Willis James of New York and the sons of one of the earliest pastors, the Rev. Lau Maing Sik, presents one of the finest church auditoriums in China. The Methodist Institutional Church, in the heart of the city, carries on what is said to be the most varied program of Christian activities undertaken by any congregation in China. The large Methodist church near the compound on Nang-tai has a Sunday congregation of more than one thousand.

There is a middle school supported by the two American missions, the Vernacular Middle School, to offer training in the vernacular for students requiring financial aid, who are planning to enter Christian work. There is also a union kindergarten training school, temporarily located with the Zenana Mission Girls' Anglo-Chinese College.

Other missionary enterprises in the city worthy of note are the plants of the Y. M. C. A ; the plant of the Y. W. C. A.; the Christian Herald Fukien Industrial Homes; the Methodist Higher Primary School for boys, with its self-help features; the Fukien Construction Bureau of the Methodist Mission (a first attempt to bring scientific principles to bear in the construction of mission property); as well as the work of the Roman Catholic Church, which is under the direction of Spanish priests.

The tourist having but a day to spend in Foochow can best spend it by starting with a visit to the city proper. The morning will give sufficient time to see much of the work of the American Board, including schools, hospitals and churches, also the city branch of the Y. M. C. A., the Methodist Institutional Church, and the School for Blind Boys conducted by the Church Missionary Society. The afternoon should be spent on Nang-tai, visiting the work of the Methodist Mission and the Church Missionary Society.

In another day the trip may be made to Kushan mountain and monastery, the largest Buddhist monastery in South

China, and one of the most famous in the entire country. The beauty of this place is beyond description, and the means of access very easy. Boats may be taken to a village within two miles of the foot of the mountain, up which the ascent is made by chair or on foot. The ascent, while long, is made easy by a marvelous road of hewn blocks, with frequent rest houses by the way.

In another day the traveler can visit Mount Kuliang, the leading summer resort of South China, where the foreigners take refuge from the blistering heat and the devastating diseases which are to be found on the plain during the summer. At certain times of the summer the missionaries hold important conferences, dealing with varied features of missionary work, at this resort.

No more restful and delightful trip can be imagined than that to Inghok, a mission station of the American Board in the heart of the hills, reached by house-boat. This region has been called the Switzerland of China. To anyone weary with travel such a rest-cure is to be recommended. The trip will occupy 5 days.

There is only one European hotel, the Brand Boarding House, in Foochow, and visitors should plan to stay with friends or members of the missionary community. Not more than thirty visitors can be accommodated at one time, dividing the number up among the various missions.

While in Foochow English speaking student guides can be secured for 50 cents per day and expenses. Carriages are but little used. The regular tariff from Nang-tai to the heart of the city is $1.20. The charge for automobile travel for the same distance is the same. Motor busses

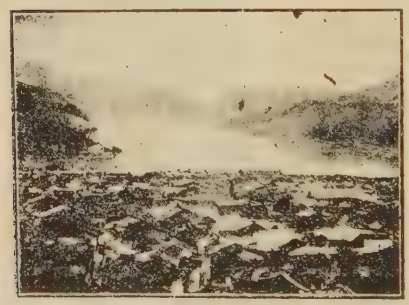
KUSHAN PRIEST, FOOCHOW

run every 20 minutes from river to city, the fare being 10 cents. Rickshas are available at 20 cents per hour. In traveling in the country sedan chairs are used, at $1 per day per bearer.

As elsewhere, the traveler should bring only silver money to Foochow, although traveler's checks and gold drafts can be cashed at the local banks. Money from other places, especially in the smaller denominations, is sometimes subject to a discount. On the other hand, care should be taken against carrying away the badly "punched" Foochow money, which does not pass current in other cities.

All parties expecting to visit Foochow should notify either Mr. L. J. Christian, American Board Mission, Foochow, Fukien, or Mr. W. N. Lacy, Methodist Mission, Foochow, Fukien. Telegraphic address "Christian Foochow" and "Lacy Foochow."

Yenping—a city on the Min River, in Fukien province, with a population of about 20,000, 140 miles west of Foochow.



VIEW OF CITY - YENPING

Yenping is reached by travel up the Min River from Foochow, a trip famous for its scenic beauty, or overland from Nanchang. (See section 3, page 97.)

The trip from Foochow is made by small, man-propelled boat. Steam launches may be taken from Feng Shan Chiao, an hour's carriage ride from Foochow, every night soon after midnight, to Shuikwo. A stateroom capable of accommodating two persons may be engaged for $2, but the trip is very

uncomfortable. Small "rat boats" with room for one or two persons can be taken all the way from Foochow to Yenping, or from Shuikow to Yenping. Price per boat: from Foochow, $10 or $12, from Shuikow, $6 or $8. Between four and five days are required if the trip is made by small boat all the way; between two and three if from Shuikow. Sometimes the launch will tow small boats to Shuikow. Towage, $10.

From Shuikow to Yenping the river is full of rapids, making travel intensely interesting. So swift is the current that the return to Foochow can be made in 24 hours. Visitors must carry their own bedding, cots and provisions, as these are never found on the boats. Arrangements for boats should be made a week or two in advance.

The history of Yenping dates back to 261 A. D., and the present city wall was built in 1341 A.D. The city was first reached by Dr. Nathan Sites, of the Methodist Mission, more than 50 years ago, but resident missionaries did not settle in Yenping until 1901. There are at present 20 missionaries of the Methodist Episcopal Church located here.

Just outside the East Gate of Yenping is a Buddhist monastery built on a cliff overlooking the river. A remarkable view is accorded from this spot. The main street is worthy of note because it has recently be repaved with cut stone under the direction of a missionary acting as chairman of the city committee on street construction. The lacquer shops are of interest, and the trays, Chinese pillows and leather trunks manufactured in Yenping are famous all over the province.

Along the sides of streets in many places can be seen bamboo water pipes, carrying water brought from the hills. Yenping is one of the few cities in China with a modern water supply. Across one deep ravine an ancient stone aqueduct has been replaced by a modern water main belonging to the mission, and reservoirs have been located in several places with the advice of missionaries. The network of bam-

boo pipes, however, is entirely of native construction and supervision.

The country round about Yenping is a hunter's paradise, and arrangements can easily be made for hunting trips for those who may wish to take them.

Visitors to Yenping will wish to see the institutional church in the center of the city, with its school, public playground, dispensary and drug store, and its thriving bookshop; a school for untainted leper children; the hospital; two Bible training schools, and two middle schools. All the points of interest within the city can be reached in a single day.

Parties planning to visit Yenping should in every case give long advance notice to the Rev. B. H. Paddock, Methodist Mission, Yenping, Fukien, specifying probable date of trip, number in party, number of boats desired, etc. Telegraphic address "Paddock Yenping."

Hinghwa—a city of about 40,000 population, is located on the Fukien coast about 75 miles south of Foochow. It is the center of a region which is claimed to contain a higher percentage of Christians in its population than any other in China.

Starting from Foochow the traveler may reach Hinghwa by two routes. Taking a small coast steamer the trip can usually be made in 24 hours. Overland the trip consists of a night on a house-boat and two days by sedan chair. The latter route affords good opportunities to see something of the rural life of China, as well as some beautiful scenery. Starting from Amoy, 100 miles south of Hinghwa, the same choice of small

RUINS FROM FIGHTING, HINGHWA

coast steamer or overland route by sedan chair is offered. The overland trip will require three days, giving opportunity to see mission work along the way. In making the trip by land or sea it is necessary to be provided with food and bedding.

The people of Hinghwa stoutly resisted conquest by the Manchus. It was only by allowing them considerable freedom that they submitted in any degree. To this day they enjoy a large amount of independence. They are usually allowed to settle their village quarrels by resort to arms, and it is not infrequently possible for the tourist by a short excursion to experience the sensation of the noise of battle.

IDOL PROCESSION, HINGHWA

Mission work was started in the Hinghwa region by an ex-pirate from the island of Nang-cih in 1865 and gradually spread inland. The Methodist Mission was organized in 1896 by the Rev. and Mrs. W. N. Brewster. The Church Missionary Society also has work in the city. Various school plants, the Anglican General Hospital, and the largest Methodist church in China all represent well-organized mission activities. These may all be visited within 24 hours, as well as some of the interesting temples to be found within the city.

Starting from the city of Hinghwa a good day's trip will show the visitor the orphanage and industrial plant located at Ng-sauh, 6 miles distant. Here a practical attempt is being made to help in the agricultural and industrial problems of China. Adventurous travelers who can tarry a few days and have the proper equipment can make an excursion into the nearby mountains and have a try at tiger and wild boar.

Not more than ten persons should try to visit Hinghwa at one time. All traveling must be by sedan chair, donkey or canal boat. Proper prices for these conveyances can be arranged by the host, since all visitors will have to find accommodations in mission homes.

TYPES OF HEADDRESS, HINGHWA

Advance notice of the arrival of parties should in every case be sent to the Rev. W. B. Cole, Hinghwa, Fukien. Telegraphic address "Cole Hankong."

AMOY

Amoy—The Encyclopedia Britannica says "Amoy is the dirtiest city in the world." But the best thing for travelers to do is to go there and see.

Amoy was one of the first five treaty ports opened to foreign trade, and is an important and growing city. It is the outlet for about 6,000,000 people back in the interior. About 60,000 people go out through Amoy each year on their way abroad, mainly to the Straits Settlements, Java, Borneo and the South Sea Islands. It is a commercial city, with a Chinese population of about 120,000. It was the center for foreign trade almost earlier than any other city in the whole of China. The Dutch and the Portuguese traders came here as early as 1300. There are some graves of foreign men that date back to 1698, 1702 and 1710. The incident is told of how, in the very early days, the Chinese dealt here with the foreigners, and the Peking government, getting word of it, had 90 of these Chinese beheaded for this offense.

There are direct steamers for Shanghai to Amoy, leaving Shanghai every Thursday morning at daylight, and arriving at Amoy on Saturday morning at daylight. Steamers returning from Amoy to Shanghai leave Amoy each Thursday and arrive in Shanghai on Sunday morning. There are also steamers out to Foochow every Monday and Thursday, and to Hongkong every Monday and Friday, and splendid connections across to Formosa by Japanese boat.

The mission work in Amoy is among the oldest in China. Amoy boasts of having the oldest church building in the whole country, this being Sin Khoe A Church, located 12 minutes' walk from the Bund, right in the center of Amoy city. The mission work is well established, with seven independent churches within the city, several kindergartens, numerous primary schools, Talmage College (under the control of the American Reformed Church), and the Anglo-Chinese College, under the control of the English Presbyterian Mission.

A private school, which is worthy of mention, is Tung Wen Institute, established under the leadership of a former American consul, the American consul being the chairman of the board of trustees, and the Commissioner of Customs, the vice-chairman. The board of trustees is made up entirely of Chinese business men, who back the school with thousands of dollars every year. Already they have a large class room and administration building, a dormitory, and they have plans for a science building and for a building given to the teaching of Chinese. The head teacher is and must be an American. There are at present three American teachers and 15 Chinese teachers.

The traveler will also be interested in the private school established and financed by a single Chinese gentleman. This school is located at Chin Be, about an hour's sail inland from Amoy. Mr. Tan Kah Kee established the school about ten years ago, and at present there are, all told, nearly 1,000 students, beginning with the kindergarten and running on up through primary and higher primary schools for boys and

girls both, and a normal school for teachers. Mr. Tan has put in about $600,000 in modern buildings, and is paying about $6,000 each month for teachers' salaries. He is planning to spend $4,000,000 in the establishment of a university in Amoy. At the present time he has the site and is getting plans from foreign architects for the buildings and equipment. This school is entirely a Chinese institution, with no foreign teachers and no foreign connections, and right out in a small Chinese village. The course of study is being made very practical, the latest thing added being a School on Fisheries. The buildings are modern in every sense, lighted with electricity, a special bath house erected, and running water in all the buildings. When we think of the future days, it is one of the most encouraging things to be seen in the whole of China.

The Reformed Church of America (Dutch Reformed) Mission, the English Presbyterian Mission, and the London Missionary Society are all at work in Amoy. The Y. M. C. A. is quartered in premises formerly occupied by a rich man in the center of the city of Amoy. The traveler interested in missions will find the work conducted in Amoy of great interest, particularly the kindergarten of some 300 children or more under the supervision of the English Presbyterian Mission.

The foreigners generally live on Kulangsu, a small island in Amoy Harbor, with a shore line of about 3 miles, and one of the most picturesque places to be seen on the whole coast of China. Incidentally it might be stated that there are more wealthy men living on Kulangsu than in any other spot in the world, with the exception of Pasadena, California.

The streets in Amoy are six feet wide, if not narrower, and travel is by sedan chair on land, and sampans in the harbor.

There are one or two good hotels in Amoy, notably the King George Hotel on Kulangsu. These can accommodate a

few visitors at one time, but travelers would do best to make connections with the missionaries before visiting Amoy, and if possible, stop at missionary homes. Advance notice of the arrival of parties should be sent to: Mr. John Bradshaw, of the Y. M. C. A.; Mr. Herman Renskers, of the Reformed Church Mission; Rev. G. M. Wales, of the English Presbyterian Mission, or the Rev. A. J. Hutchinson, of the London Missionary Society.

The local currency is the Mexican or Yuan Shih Kai dollar. Shanghai bank notes are accepted only at a discount. The Hongkong-Shanghai Bank and the Bank of China have branches in Amoy.

SWATOW

Swatow—lies in the eastern end of Kwantung Province, 180 miles north of Hongkong, between Hongkong and Amoy.

It is reached by steamer from Hongkong. The principal lines that touch Swatow are: Douglas, Lapraik & Company (these are popularly called the Douglas boats) have two boats a week calling at Swatow en route to Amoy and Foochow, reaching Swatow in the morning and leaving for Amoy at four in the afternoon; Indo-China Steam Navigation Company (Messrs. Jardine, Matheson & Company, Ltd., agents); China Navigation Company (Messrs. Butterfield & Swire, Ltd., agents); Osaka Shosen Kaisha, which has two boats weekly; the others are irregular in their service.

Swatow is a city of approximately 100,000 population, with a very populous hinterland, Chaochowfu is the principal city of the district and is reached by railway thirty miles to the north.

There are three missions occupying Swatow as a central station; the American Baptist Mission (A. B. F. M. S.), the English Presbyterian Mission and the Seventh Day Adventist

Mission. About forty foreign workers comprise the staff of missionaries.

The American Baptist Mission compound is located on a hilly site on the south side of the bay, directly opposite Swatow City. Here is to be found a group of schools for both boys and girls, ranging from kindergarten to high and normal grades, including a theological seminary and a woman's Bible training school. Over 500 pupils are enrolled in these several schools. There is also a hospital under the supervision of this mission. The work of the American Baptists in Swatow dates from 1860. In the interior there are seven other central stations of this mission doing work among the Swatow-speaking population and the hakkas, or hill people, while in Swatow City there is a missionary and his wife caring for the work there.

The English Presbyterian Mission began work in Swatow about the time the Baptists entered that field in 1860. Their compound is on the waterfront on the Swatow side, and their resident force practically equals that of the American Baptists. The traveler will be interested in the large general and woman's hospitals located here, and the educational institutions which include the Anglo-Chinese College located at Kialat, just east of the city.

Swatow was opened as a treaty port in 1858, at which time it represented the official port of Chaochowfu. It is, therefore, of comparatively recent growth and is semi-foreign in its style of buildings. Outside of the mission work carried on the tourist will find little of interest in the city. If time is available interesting trips might be made to the mission centers at Chaochowfu, Chaoyang and Kityang. These can be readily planned and would take one or two days each, Chaoyang and Kityang being accessible by steam launch.

Swatow has one foreign hotel, the Astor House; rates are about $12.00 per day.

Travel in Swatow is by ricksha, and the fare ranges from 5 cents to 15 cents according to the distance.

The local currency is the silver dollar. Shanghai paper money is exchanged at a discount of from 1 to 4%, and Hongkong paper money, at a discount of from 5 to 20%. The traveler should avoid bringing Hongkong paper money to Swatow, if possible, since it exchanges at such a loss.

Advance information concerning the arrival of parties should in every case be sent to the Rev. G. H. Waters or the Rev. A. H. Page, American Baptist Mission, Swatow, Tung; telegraphic address "Waters Swatow" or "Page Swatow."

HONGKONG

Hongkong—a British Crown colony, situated just within the tropics off the coast of South China, near the mouth of the Canton River. It is distant about 40 miles from Macao, and 90 miles from Canton.

The island of Hongkong was first occupied in 1839 by British traders who, withdrawing from Canton and Macao on account of troubles attending the opium dispute, took refuge on the island. The name "Hongkong" is most probably a corruption of "Heung-kong," meaning "Fragrant streams," from the beautful streams which supplied the ships of the British East India Company with good drinking water. This island was first ceded to Great Britain in 1841.

When the island was first occupied, the native population of Hongkong numbered only 4,000, consisting of fisher folk scattered along the coast; today the population is estimated at about 600,000, of whom about 56,000 live on boats. The non-Chinese population is about 14,000.

Hongkong is one of the great ports of the world. It is also a military outpost and a strong naval station. Ships coming from the direction of Singapore generally enter the harbor from the west by a narrow passage called Sulphur

Channel, which lies between Hongkong and Green Island. On the other hand most vessels coming from Australia, America, Japan and North China enter from the east by the narrow Lyemun Channel. Hongkong is the most easily accessible place in the Far East.

The city of Victoria, which is the seat of the colonial government, extends along the coast for some four miles, the city being laid out with wide streets at the water's edge and on terraces on the hillsides. From the hilltop may be enjoyed a wonderful view of this great "European" city in the Far East, its harbor filled with merchant vessels from all quarters of the globe, while enterprising Chinese sampans and steam launches constantly ply in all directions. The east section of the harbor is reserved for warships.

The London Missionary Society began work in Hongkong in 1842. This society is still carrying on work here, together with the Church Missionary Society, the English Wesleyan Mission, the Young Men's Christian Association and the Young Women's Christian Association, a total force of forty-three workers. There are also Baptist, Congregational, Presbyterian and other churches. The Congregational Church was started by the American Board. These, however, have no resident missionary.

An entire day can be profitably spent in visiting the various missionary institutions. St. Stephen's College, St. Paul's College and St. Stephen's Girls' College are conducted by the Church Missionary Society. The London Mission hospitals, the Chinese Young Men's Christian Association and the Chinese Young Women's Christian Association are well worth visiting. At Kowloon there is an Institute for the Blind, and at Pokfoolum, a Home for Orphans. There is also the Ying Way College and the Ying Wah Girls' School.

Hongkong is not a large place, and can be seen to good advantage in a short time. All the points of general interest can be visited in a day. The morning may be spent in a trip by motor around the island, with stops at Hongkong University

and Happy Valley. The Museum and Botanical Gardens may be visited in the afternoon. A good time to visit Victoria Peak is in the late afternoon, remaining up there until after dark to see the lights come out in the city and harbor beneath. This is by far the most famous place in Hongkong, and is reached by a cable tramway which takes passengers to Victoria Gap in 10 minutes.

Hongkong is very congested at present and should not be visited by large parties. If a number of large ships are in harbor at one time, accommodation is sometimes unobtainable. It is very doubtful if the missionary homes will be able to entertain visitors owing to the present scarcity of houses, but notice of arrival of parties should be supplied well in advance of arrival date to Mr. J. J. McPherson, Y. M. C. A., 70 Bridges Street, Hongkong ; telegraphic address "McPherson Y.M.C.A. Hongkong." There are three first-class hotels, namely, Hongkong Hotel Company, (near the Bund); King Edward Hotel (near the pier for the ferry to Kowloon); and Peak Hotel (on the Peak and near the terminus of the cable car). Kingsclere and St. George's House afford quiet restful accommodation on the upper levels. Application for accommodation should be made to the hotels direct well in advance of arrival.

The currency of Hongkong consists of Hongkong dollars and Mexican dollars, which are legal tender.

The traveler reaching Hongkong between March and October will require light washable clothing, and ordinary light clothing for the rest of the year.

Motor cars can be hired for $5.00 to $7.00 Mexican, per hour ; rickshas, 20 cents per hour; chairs, 30 cents per hour. Passengers are transported from ships to shore by hotel launches, and the charge for passenger and baggage is $2.00 Mexican.

From Hongkong the journey to Canton may be made by boat or by train. Palatial steamers, night boats and day boats, ply between the colony and Canton. The fare by the night boats is $7.00 on the Hongkong, Canton and Macau

Steamboat Co's. large steamers, and $3.50 by the British Line "Kwong" boats which are smaller boats but very comfortable. Meals on all boats extra. The fare on the day boats is $6.00. The Canton-Kowloon Railway runs two express trains daily to Canton, 8 a.m. and 3 p.m. The fare is 1st. Class $5.00, 2nd Class $2.50. Return tickets may be obtained at reduced fares, available for one week. The H. K. C. & M. S. B. Co. books passengers by steamer and return by rail if desired. Bookings for steamers may be made through Thos. Cook & Son, or on board the steamers.

From Hongkong to Kongmoon and Macau

From Hongkong daily steamers ply to Kongmoon on the West River, the center of the great palm fan industry. The Canadian Presbyterian Mission have here a hospital and schools for boys and for girls. Address Rev. W. R. McKay, Kongmoon, Kwangtung.

A railway links Kongmoon with the interior of the southern counties and enables a traveler to see much of the section of China from which go the emigrants to the States and Canada. Popular American greetings are heard all along this railway from the most unlikely characters who have returned from abroad. The return journey may be made by passenger junk via Shekki, a station of the Canadian Presbyterian Mission, a very interesting city. This is the home of the leading business men of Hongkong, and leading Chinese in Australia, Canada and the United States. The mission station is small and in narrow quarters. Only five or six may be entertained at one time. Address Rev. D. McCrae, Shekki, Heungshanhsien, Kwangtung.

From Shekki an easy voyage by Chinese passenger junk may be made to the historic city Macau.

Fantan gambling, the Monte Carlo of the Far East, and the opium monopoly make Macau famous to-day as did the slave trade and its attendant evils of a century ago. But

Macau also marks the scene of much of Morrison's and Milne's early labors in the gospel.

Here Morrison baptized the first Christian convert at a springhead back of the hill on which the lighthouse now stands.

Here was organized the first Christian church in China, and from Macau the first Christian mission press sent forth leaves of healing.

Morrison's grave may be visited. It is found in the little old Protestant Cemetery near the Camões Gardens. Other early workers lie resting there after full days of arduous toil beating against the closed door of the land of Sinim.

A Chinese church, the Morrison Memorial, and the Southern Baptist Convention carry on a vigorous mission work in Macau.

The ruins of old Roman Catholic churches may be visited. It was while gazing on a facade of one of the oldest church ruins, from the top of which towers a cross, that Bowring was inspired to write the immortal hymn, "In the Cross of Christ I Glory."

Commodious hotels are found. To see the mission work address Rev. J. L. Galloway, 1, Tap Seac Villa, Macau, South China.

The return to Hongkong or Canton is made by one of the large steamboats plying daily between Macau and Hongkong, and between Macau and Canton.

A Trip on the West River

The West River is the chief river of South China. It rises among the mountains of Yunnan and Kweichow, flows through the provinces of Kwangsi and Kwangtung in an easterly direction, emptying into the sea at Hongkong and Macau. Its lower tributaries form the great delta in Kwangtung province, noted for its numerous large cities and dense population.

It is one of the most fertile spots on the earth's surface. Untouched by frost or severe cold a continuous succession of crops are gathered. Rice and silk are the leading products. Its waterways serve as roads and connect all its cities and markets with each other. Hundreds of passenger junks, towed by steam launches or by the "rice-power" tread mill stern wheel, ply in and out to the remotest parts of the delta, making inter-communication easy and inexpensive.

The Pearl River ("Chukong") is the name applied to the river from Canton to Hongkong. West River applies to the entire river system.

The West River is navigable by steamships of four and six feet draught as far as Wuchow within the Kwangsi border.

From Wuchow large motor launches and passage boats ply as far as Nanning and Liuchow. Beyond Nanning smaller motor boats ascend the river to Poseh and Lungchow, a total distance from Hongkong of seven hundred miles.

The river abounds in delightful scenery, narrow gorges and interesting Chinese life.

Several comfortable steamers under European captains ply between Hongkong and Wuchow. Leaving Hongkong at 5 p.m. the traveler arrives early the following morning at Samshui at the apex of the delta. This is a Custom's port and cargo is loaded for up-river. At 4:30 p.m. the passengers from Canton, having come by rail, board the steamer and she proceeds to Wuchow. About dusk the steamer enters the famous and beautiful Shiuhing gorge of Kublai Kan fame.

The cities of Shiuhing (once the capital of South China), Takhing and Dosing are passed during the night and early the next morning. The steamer reaches Wuchow before noon of the second day out from Hongkong. The return trip is made the next day leaving Wuchow at 3 p.m.

Connection may be made with the steamer at Samshui by rail, to or from Canton. The steamer tickets and the railway tickets may be obtained at the railway stations and on board

the steamers. It is suggested that inquiry should be made for steamers with European captains. These are more cleanly and more comfortable than the others. River guide books and maps may be obtained from booksellers in Hongkong and Canton, that for the West River being "In Pastures New" by Captain Thomas.

From the mission standpoint Shiuhing is an interesting place with its marble caves at the back and a little distant from the city. Three missions labor here—the Church Missionary Society with Chinese visiting workers only; the Southern Baptist Convention with a strong Chinese Church and two single lady workers, Miss H. F. North and Miss M. Shumate. The Evangel Mission has its headquarters here. Rev. and Mrs. E. P. Burtt and assistant workers live in the city. A school for blind girls is maintained and an extensive evangelistic work carried on. Shiuhing was one of the early stations opened outside of Canton. The city is the gateway to a large territory drained by the Sunhing River, a branch of the West River.

Yuetshing is a large market town above Shiuhing noted for its famous temple of the "Mother of the Dragon." The boat people gather here once a year for three days of worship to their favorite idol and patron.

Takhing is the headquarters of the Reformed Presbyterian Mission with hospital, training schools and church. Address Rev. G. G. Kempf, Takhing, West River.

From here a two or three days journey by boat or chair will enable the traveler to visit Loting city on the Loting River. On the way some time may be spent at Lintan, the center of the great grass mat weaving for which the province is noted. The long grass is brought up by steamer to Lotinghau, at the mouth of the Loting River, and thence by small boat to Lintan.

The Christian and Missionary Alliance have their headquarters in Wuchow. They have here a rest home, a printing plant and schools. A visit to their schools and the Sunday

services in the large church auditorium is inspiring. Address Rev. R. A. Jaffray, Wuchow, West River, Kwangsi.

The Southern Baptist Convention have in Wuchow a large medical work, schools and church, with several resident missionaries. Address Dr. R. E. Beddoe, Wuchow.

Above the city the English Wesleyan Mission has a church and hospital. Address Rev. C. C. Marris, Wuchow, West River, Kwangsi.

CANTON

Canton—the second largest non-Christian city in the world, surpassed only by Tokyo. No accurate census has ever been taken of its population, but 1,500,000 would be a very conservative estimate. It is generally regarded as the largest city in China.

Canton is probably a Portuguese corruption for the name of the province in which it is located, i.e. Kwangtung. It is, therefore, a name wrongly applied. The Chinese speak of Canton as "the city of rams." According to an ancient fable the city was founded by five genii who came riding on the backs of five rams and carrying in their hands five kinds of grain. Are not the rams, turned into stone, still to be seen in one of the city's temples? The most common Chinese name used outside of the province is "Kwóngchow." Locally the city is always designated as "Shaang-Sheng," meaning "the provincial capital."

The history of the city goes back many hundreds of years; some would say over 2,000 years. It was doubtless the site of a military garrison before the birth of our Lord. Its first wall is said to have been erected in A.D. 1067.

In a sense that is hardly true of some others, this provincial capital is the very heart of the province. All highways, by river, road and rail run to and from Canton. The Kowloon-Canton Railway, 110 miles in length with modern equipment, maintains daily express services between Canton and Hongkong. The trip takes less than four hours. A branch line runs from Canton past the populous market center called Fatshan, and on to Samshui, a distance of 35 miles. The Canton-Hankow Railway is already constructed to a point about 140 miles north of the city. Another railway line to Macao has been surveyed. Several commodious river steamers make connections between Canton and Hongkong, and vice versa, every night, while there are comfortable day steamers for all those preferring to enjoy the scenic beauties of the trip.

The three great rivers of the province—North, East and West—meet in the Canton delta where there is an endless labyrinth of canals supporting a boat population numbering between 100,000 and 200,000. Practically all the cities, market towns, and the largest villages of the province have water connections with the capital. Hundreds of Chinese passenger junks ply between these interior centers and the capital city daily.

Canton has for centuries been China's chief point of contact with western lands. When the trade came overland, skirting the north of the Himalayas and crossing the mountains of Yunnan and West China, Canton was the great objective and center of Arab trade. The tomb of a maternal uncle of Mohammed himself is shown to the visitors, and one of the city's landmarks is an old learning tower—a prayer tower built by the Moslem visitors hundreds of years ago. In those days the ships of Holland and Portugal and later of England and America, found Canton a gateway to a long-closed empire. Not only so, but the Chinese who have since emigrated to America, Australia and the Straits Settlements are largely Cantonese. To a large extent this is the cause

of the proverb: "What Canton thinks today, China thinks tomorrow."

The boat population in the Canton delta exceeds 300,000. Their junks are of all shapes and sizes. They have religious and social customs peculiar to themselves, and until quite recently their occupation precluded them from political rights enjoyed by the more fortunate land people.

Canton has another unique claim to distinction in that this city was the first of the large cities of China to be entered by Protestant missions. Here Morrison knocked at the city gates and waited for admission in the year 1807. He was sent by the London Missionary Society and had official connections with the East India Company In spite of difficulties and dangers which might have turned any one less confident of his divine commission, this pioneer blazed a trail over which the feet of multitudes of the church's choicest souls have rejoiced to follow. At present some 250 missionaries are resident in and around Canton, the greater number being engaged in educational work. The missionary compounds have gradually been moved from the more congested water-front to the suburbs. Perhaps the best laid-out mission compound, which no visitor should fail to see, is that of the Canton Christian College some two miles out of the city. The College has a launch which makes the trip from the city to the College grounds several times daily, and arrangements for this launch can be made at the Mission Book Company located on the Bund.

On the opposite side of the river, visible from the College campus, is a pleasantly situated compound of the Southern Baptist Mission; behind it, the Kung Yee Hospital and the college of the Seventh Day Adventist Mission. A little farther on, as one travels toward the city, and just on the fringe of the city area, is the compound of the Church Missionary Society. The Morrison Memorial Y. M. C. A., which is one of the most attractive buildings of that mission in China; the English Wesleyan Mission, the Canton Hospital, which is the

oldest hospital in China; and the True Light Primary School are all situated on the Bund within easy walking distance. Here also is found the Missions Building which houses the Mission Book Store, the offices of the Y.W.C.A., the director of primary education for the province, the city evangelistic secretary and officers of other organizations carrying on religious or philanthropic work. The Book Store is the most convenient place for parties to assemble before making special tours. It is always possible to secure any information desired here.

The London Missionary Society, the American Board Mission, the Hackett Medical College and Hospital for Women are situated in the western suburbs.

On Honam Island the United Brethren and Swedish American and Holiness Missions have a large part of their work.

On the opposite side of the river from Shameen are found the Union Middle School for boys and also grade schools conducted by the American Presbyterian Mission, North; Mary W. Niles' splendid school for the blind; the unique J. G. Kerr Hospital for the Insane; the Union Language School; the British and Foreign Bible Society, and the residences of the United Brethren Mission and New Zealand Presbyterian Mission. Also down the river front, on this same side and opposite the Bund, is the compound of the Berlin Mission. The Boat Mission have their residences and chapel and schools afloat.

In a new suburb called Pak-hok-tung, about 1½ miles from Shameen, is the Union Theological College in which eight different missions have united to train preachers for the Chinese Church. Here also is the True Light Middle School fo girls, housed in most artistic buildings, and residences of the foreign secretaries of the Y. M. C. A. and Y. W. C. A. Pak-hok-tung is reached by a launch service receiving and landing passengers at the British landing on Shameen. This launch, "The White Crane," makes several trips daily. Tickets are obtained on board the launch.

Dotted throughout the city are churches and chapels and schools, most of them under the direction of the Chinese Church. The tall spires of the Roman Catholic Cathedral are to be seen from every direction, and a visit to this work of the Roman Catholics should be very interesting.

In the foreign concession, called Shameen, are the residences of the consulates of the different nations, foreign postoffices, banks, the Victoria Hotel, and many business offices. The Victoria Hotel is under western management.

The Hotel Asia located in the Sun Co. building and the Oriental Hotel in the Sincere Co. building are located on the Bund, not far from the steamer landings. While these are under Chinese management, they are maintained on European lines. The Hotel Asia is only recently opened and offers excellent accommodation and service at reasonable rates. In hotels and restaurants the traveler should exercise caution and drink aerated waters rather than the iced city water. Wholesome waters are bottled by Watson & Co., Ltd., and by Sincere Co.

The Washington Cafe on the Bund and the On Lok Yuen Cafe on 18th Street provide European meals and afternoon teas. Many of the Chinese restaurants cater to the traveling public. Palatable and wholesome dishes are served in the best Chinese style. Canton is famous for its "eats," and rightly deserves mention along this line.

Large department stores are found in various sections of the city where goods European, American and Chinese may be obtained at fixed and moderate prices. The Sun Co., the Sincere Co., Chen Kwong Co., are the leading stores. The Sun Co. building is the highest building in China. A visit to the Roof Garden by elevator or by the inclined plane stairway gives a wonderful view of the city and harbor.

In shopping, grass linen, old embroidery, Mandarin coats, brass trays and pewterware claim chief attention.

The Mexican and local dollar and the subsidiary coinage is the standard of currency. Local and Hongkong

bank notes circulate freely, and it may be of interest to the traveler to know that during the last few years Shanghai bank currency has been at a premium in Canton. Silver coins from other provinces of China are at a discount.

Canton is changing rapidly. Within the past two years the century-old walls have been pulled down; the moats have been filled in and broad streets have been constructed. The streets of Canton have always been a never-ending surprise to Europeans. The city is said to have 80 miles of granite paved streets, the width of most of these not more than 12 feet. For purposes of policing—and Canton has the reputation of being the best policed city in China—the city is divided into wards and districts. While the walls existed these wards were separated from each other and the gates were closed at night for purposes of protection. The city wall, which is now fast disappearing, was about 6 miles in circuity, with an average height of 25 feet and from 15-25 feet wide. Fortunately enough of the old remains in Canton so that travelers may still see how the city looked when Morrison first made his way through its narrow and crowded thoroughfares.

Rickshas and automobiles are to be seen on the broader streets, while sedan chairs are still the only means of conveyance over the many narrower thoroughfares.

Reliable English speaking guides are obtainable at the hotels at regular rates.

Should a traveler by any chance lose anything while walking about in the city, it is well to notify the police at once, and every effort will be made to effect the recovery of the lost article. The Commissioner of Police's headquarters is in the old city and may be easily reached by chair or walking. The Canton police system is being patterned on modern lines and its aim is to serve the public.

Visitors to Canton will want to see the old city wall, the north section of which still remains; the Flowery Pagoda; the Mohammedan mosque and prayer tower; the mint; the city of

the dead; the Chan family ancestral hall; the silk weavers; and the government schools and agricultural experiment station.

The best guide book on Canton is "A Guide to the City and Suburbs of Canton" by the late Dr. Kerr, written several years ago. This book was re-written and brought up to date and is now published by Kelly and Walsh, Ltd., Hongkong. There is also a small handbook published by the missionaries of Canton, and to be obtained free at the Mission Book Store. A missionary diary and directory of South China is also obtainable at the same place, or from the compiler, the Rev. H. O. T. Burkwall, for 50 cents.

Hotel accommodation is limited to about 100. The missionary community can accommodate some 30 more.

Advance information concerning the arrival of parties should be sent to the Rev. E. J. Weekes, Union Middle School, Canton; telegraphic address "Weekes Presbyterian Canton."

The Wesleyan Mission hospital and schools occupy an imposing site on the river front. Intending visitors should write Dr. P. V. Early, Wesleyan Mission Hospital, Fatshan, Canton.

The Pentecostal Mission headquarters in South China are located in Sainam near the end of the Samshui line. Address Rev. G. W. Kelly, Sainam, Kwangtung.

From Samshui the traveler may go by the Hongkong-Wuchow river steamers to Wuchow or other West River points, or to Hongkong. Side trips may be made to the famous "Ting Wu" monastery just below the Shiuhing gorge, or to the marble caves behind Shiuhing. Arrangements for such trips should be made by the aid of missionaries in Canton who can supply servants and food, as well as interpreters, for the occasion.

Cities are cities the world over. Life is more nearly normal in the rural districts. The Chinese are great

travelers. Every convenience discovered or invented to facilitate travel has been eagerly grasped and adapted to the Chinese needs. From Canton may be seen every day of the year except during the Chinese New Year season, scores of passenger junks towed by steam launches, heavily laden with human freight bound for every nook and corner of the great and populous delta. No traveler can truly justify his visit to China unless he or she take at least one voyage into the interior on one of these junks. They are quite safe. Little cabins provide privacy, and the junk moves along without a jar or a roll. The scenery on the bank of the river and canals ever changes. The rich silk producing districts, with the countless fish ponds whose banks are lined with the mulberry tree; the great silk filatures with nearby villages where may be seen every stage of sericulture from the moth to the fresh cocoon; and then the silk egg, the mulberry, and the cocoon markets, as lively and active as the home Stock Exchange. Life is simple, yet very real.

Thus a visit by passenger junk to Siulam, about 50 miles south of Canton, the center of the progressive United Brethren Mission, is well worth the time. About six hours travel and then wonder upon wonder as the eye sees real China in real life. A large girl's school, modern hospital and live church work center here. Arrangements may be made by addressing Rev. C. W. Shoop, Fongtsuen, Canton.

From Siulam, by a few hours overland traveling among the orange groves and under the lichee trees, then across a smooth flowing river, brings the traveler to Kongmoon where the Canadian Presbyterian Mission and the Southern Baptist Convention have resident missionaries.

From Kongmoon the journey to Hongkong by one of the well-equipped river steamers will complete a grand circle in South China that will tune heart and mind to the worthwhileness of mission work among the Chinese. The pioneers' warm welcome awaits the visitor.

Canton to Outlying Mission Stations

Three railway lines radiate from Canton. The Canton-Kowloon Railway, between Canton and Hongkong, has two fast passenger trains daily each way. Forty miles from Canton on this line is the large market town or city, Sheklung, with its 50,000 or more population. From Sheklung as a center the American Presbyterian Mission carry on a large and very successful work. Here are schools for boys and for girls. A stop-over between trains will prove interesting and instructive. Address Mr. S. P. Spencer, Sheklung, East River, Kwangtung.

The Canton-Hankow Railway has completed 139 miles of the 400 miles between these two great Chinese cities. This is the scenic line of South China. The beautiful Blind Boy's Gorge, on the North River, and the great forests of the plumed bamboo through which the line passes provide ever changing vistas throughout the day's journey. Time tables may be obtained from the Canton station. At Kongchuen, 12 miles north of Canton, the New Zealand Presbyterian Mission has its main station with a large modern hospital and schools near by.

At Yingtak, 60 miles above Canton, the Southern Baptist Convention has a station that commands an extensive mission work in the interior. Resident missionaries, hospital, church and schools make a visit profitable. Arrangements may be made through the mission officials in Canton.

At Shiuchow at the end of the present line, the English Wesleyan Mission and the German Berliner Mission have long-established plants. The Wesleyan Mission Hospital and splendid city church work and the Berliner Mission School for Blind and other educational as well as church work offer inducements to visitors to study.

Shiuchow, in its attractive location, its well-preserved city wall and as the metropolis of Northern Kwangtung, is well worth a visit. It is a "coming city" of great importance

on one of China's main highways, and as seen now it is a typical Chinese ruling city.

A Boat Mission labors with church and school among the great boat population gathered from all the reaches of the North River to this important center.

The Samshui Line, a branch of the Canton-Hankow Railway, is a line of only 35 miles. Taking in gross receipts of $60,000.00 per month, it has an expense of less than $20,000.00 and is purely a passenger line. Five through trains daily, each way, enable a traveler to go and come in the day. The line traverses the rich rice producing district west of Canton.

Fatshan, the Birmingham of South China, a city of more than half a million, one great busy workshop at Canton's side door, is well worth seeing. During the summer floods this city is covered with six and eight feet of water but all goods are moved up higher and bridge planks form the regular streets enabling trade and "business as usual." Nearby are the extensive pottery works of Shekwan, the largest in South China.

VOCABULARY

In many Guide Books there will be found words and phrases, with a Romanized rendering of the Chinese equivalent, designed to make it possible for the traveler to speak Chinese. These are almost entirely useless, for no traveler can so pronounce these as to make himself intelligible, and the pronunciation varies widely in different parts of China. By making the proper advance arrangement, thus insuring that trains and boats are met, the traveler will be saved from any such difficulty. However, in order to make it possible to get about if accident befalls, the following phrases are given, with the Chinese sentence in the national character. By showing this to any literate Chinese (or Japanese) the wishes of the traveler may be made known.

ENGLISH	CHINESE
Yes.	是
No.	不是
Come.	來
Go.	去
I want that.	我要那個
I do not want that.	我不要那個
Make haste.	快快
Go more slowly.	慢走
I cannot understand.	我不曉得
I wish to go to the American consulate.	我要到美國領事館
I wish to go to the British consulate.	我要到英國領事館
I wish to go to the American mission.	我要到美國教會
I wish to go to the British mission.	我要到英國教會

Is there a foreign school in this town?	這城裏有外國學堂麼
I wish to go to the railway station.	我要到火車站
I wish to go to the steamship landing.	我要到輪船碼頭
I wish to go to the foreign hotel.	我要到外國飯店
Do you know anyone who speaks English?	你能給我找一位會說英文的麼
I am an American citizen.	我是美國人
I am a British subject.	我是英國人
Where can I buy some fruit?	甚麼地方賣水果子
Where can I buy food?	甚麼地方賣喫食
Do you know a Mr.....in this place?	你知道此地的　先生麼
Can you direct me to his house?	你能領我到他家去麼

INDEX

Amoy, 158-161.
Anking, 98-100.
Anwhei, population of, 1; capital of, 98.

Baggage regulations, 16, 17.

Canton, 170-177.
Changchow, 113.
Changli, 26.
Changloh, 97.
Changsha, 78-85.
Changte, 68.
Chekiang, population of, 1; capital of, 136.
Chekiatchoung, 15; 67.
Chihli, population of, 1; capital of, 66.
China, boundaries of, 1; area of, 1; population of, 1; government of, 2; army, 2; Protestant mission work in, 2, 3; Roman Catholic mission work in, 4.
Chinkiang, 102; 110-112
Chowkiakow, 69.
Chuchow, 15; 62, 63.
Chufu, 15; 53-57.
Clothing requirements, 7.
Custom's regulations, 7.

Delegates, credentials for, to W. S. S. A. Convention, 20.

F'chan, 179.
Foochow, 149-154.
Fulien, population of, 1; capital of, 149; overland trip through, 95-97.

Hangchow, 136-141.
Hankow, 72-74.
Hanyang, 72.
Hinghaw, 156-158.
Homes, use of missionary's, by tourists, 19, 20.
Honan, population of, 1; capital of, 58.
Hongkong, 163-166.
Hotels, 18. (See also under various cities.)
Hsuchow, 15; 57.
Hsu Shih Chang, 2.
Hunan, population of, 1; capital of, 78.
Hupeh, population of, 1; capital of, 74.
Hwaiyuan, 61, 62.

Kaifeng, 58-60.
Kansu, population of, 1.
Kashing, 134, 135.
Kiangsi, population of, 1; capital of, 92; overland trip through, 95-97.
Kiangsu, population of, 1; capital of, 104
Kikungshan, 70.
Kiukiang, 88-92.
Kongchuen, 178.
Kongmoon, 166; 177.
Kwangtseh, 97.
Kwangtung, population of, 1; capital of, 170.
Kwangsi, population of, 1.
Kweichow, population of, 1.

Li Yuan Hung, 2; 43.

Macau, 166, 167.
Membership, church, Protestant, 3; Roman Catholic, 4.
Missionary Home, 18.
Missionary occupation, survey of, 5, 6.
Missionary work, Protestant, 2, 3; Roman Catholic, 4.
Morrison, Robert, 2; 166; 172.

Nanchang, 92-95.
Nanhsuchow, 60, 61.

Nanking, 102; 104-110.
Nantungchow, 102.
Ningpo, 146-148.

Paotingfu, 15; 66, 67.
Passports, 13.
Pehtaiho, 15; 26.
Peking, 15; 30-39.
Pengpu, 15; 61.
Protestant missions, sketch of, 2, 3.
Pukow, 63.

Railways, tickets, 13-16; baggage on, 16, 17; time-tables, 17.
Resorts, summer, 18.

Shanghai, 126-133.
Shanhaikwan, 15; 24-36.
Shansi, population of, 1; capital of, 67.
Shantung, population of, 1; capital of, 45.
Shaohing, 141-144; 148.
Shaowu, 97.
Sheklung, 178.
Shekow, 69, 70.
Shensi, population of, 1.
Shiuhing, 169; 176.
Shuichow, 178.
Siulam, 177.
Soochow, 115-124.
Suchow, 60, 61.
Summer resorts, 18.
Sungkiang, 133, 134.
Survey of missionary occupation, 5, 6.
Swatow, 161-163.
Szechwan, population of, 1.

Taianfu, 15; 49-53.
Taiyuanfu, 67, 68.
Taklung, 169.
Tangshan, 15; 27.
Techow, 15; 44.
Tenghsien, 57.
Tickets, railway, 13-16.
Tientsin, 15; 27; 40-44.
Time-tables, 17.
Tipping, 17.
Tsangchow, 15; 44.
Tsinan, 15; 45-49.
Tsing dynasty, overthrow of, 2.
Tungchow, 102.

Weihwei, 69.
West River, 167-170.
World's Sunday School Association, Convention of, 20.
Wuchang, 74-77.
Wuchow, 168, 169; 170.
Wuhu, 100, 101.
Wusih, 114

Yenping, 97; 154-156.
Yingtak, 178.
Yochow, 77, 78.
Yunnan, population of, 1.
Yuetshing, 169.

REPRINTED BY

Ch'eng-wen Publishing Co.
P. O. Box 22605, Taipei, Taiwan,
The Republic of China

1971

發行人：黃　成　助

地　址：台北郵政信箱第22605號

發行所：成文出版社有限公司

地　址：台北市羅斯福路3段266—1號

印刷所：東　南　印　製　廠

地　址：台北市和平西路2段70巷83弄29號

中華民國　六十　年五月

內政部登記證內版台業字第1147號

DATE DUE

OCT 3 1994

OCT 9 1996

JUL 9 1996

GAYLORD

PRINTED IN U.S.A.

DS
710
G84
1971

A guide to important mission stations in Eastern China / P. Hutchinson

409761

GRADUATE THEOLOGICAL UNION LIBRARY
BERKELEY, CA 94709

GTU Library
DS710 .G84 1971
/A Guide to important mission stations i
G
3 2400 00114 6475